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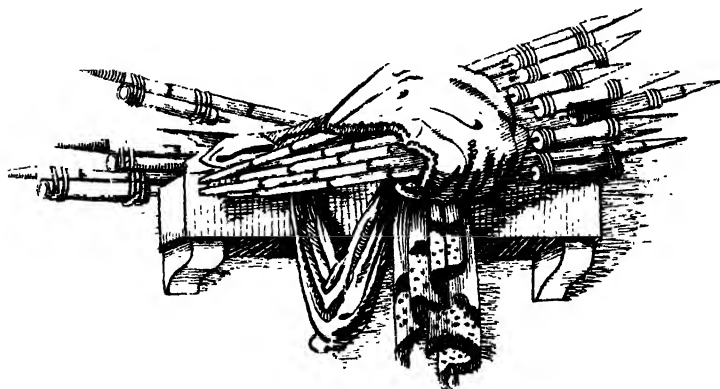
HISTORY, RELIGION, LEARNING,
AND MANNERS,

OF THE

H I N D O O S.

WITH

A concise Account of the PRESENT STATE of the
NATIVE POWER of HINDOSTAN.



L O N D O N .

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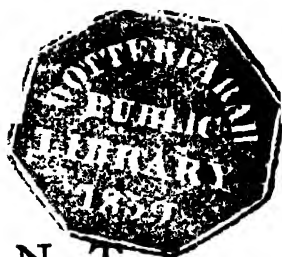
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ADVERTISEMENT.

IT is not my intention in the following sheets, to add to the number of authors who have devoted their labours to the history of the conquerors of Hindostan ; but to draw the attention of the Public, for a moment, from the exploits of Mahomedans and Europeans, and direct it to the original inhabitants of that country. If this attempt should lead to further inquiry upon so interesting a subject, or be productive of any pleasure or information to the Reader, I shall think my pains well bestowed, as my wishes will be accomplished.

THE AUTHOR.

N. B. *In reading the names of persons and places, the vowels are underscored to be pronounced as in Italian.*



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S K E T C H I.

General Reflections on the History and Religion of Mankind.

THERE is perhaps no subject which has given rise to more speculative inquiry, than the formation of the earth, and the origin of the human race: still the most ingenious systems are, in reality, philosophical romances; they have never risen above probable conjecture, unsubstantiated by proof. In but few instances we can trace the period when even those nations were formed, who, in their progress or their decline, have filled an important place in history; while the origin of the greatest part of the inhabitants of the earth is

* B

entirely

entirely hid in obscurity. Inquiry has in vain attempted to ascertain from whence the innumerable tribes and powerful nations came, that were found established in the western hemisphere; to find out who gave inhabitants to the many detached islands, discovered in ancient and modern times; and to account for the difference of features, of complexion, and of hair, existing between the European, the Hindoo, the Caffer, and the American.

We know that Manco Capac civilized a tribe of wild Peruvians, which afterwards became a numerous and happy nation; that this nation was subdued, its princes and nobles destroyed, its people massacred, with the ferocity of beasts of prey, by men who professed a religion, the chief characteristic of whose doctrines is meekness and humanity*.

* We cannot however attribute the enormities which were then committed, to the character of the nation, but to the reigning fanaticism of the time, and the avarice of particular leaders.

Perhaps

Perhaps the origin of all nations, though their subsequent history may be different, is similar to that of the Peruvians. A number of persons, by accident or compact, associate and form a tribe; others unite with it, or are compelled to submit to its increasing power: but how the individuals came into the country, is generally a problem which cannot be solved; and though philosophy may attempt to explain, and in the fruitfulness of imagination may find connexions and resemblances; after the most laborious research, we must stop, and rest satisfied with this truth, that the Supreme Being, who created the universe, peopled *our* planet in a manner conformable to his wisdom, though hid from its short-sighted inhabitants.

In endeavouring to trace the rise and progress of religion and laws, of arts and sciences, we are likewise frequently stopped in our inquiries, or led into error, by the

gloom that in general hides their first origin. We may sometimes imagine that we have discovered analogies, and may argue in consequence of them, when perhaps no other analogy exists, than that which arises from those innate faculties and principles which nature has implanted in the mind of man, and are common to every people and climate.

There is no nation, I believe, however barbarous it may be *, nor any individual,
what-

* Though some writers have mentioned nations so barbarous, as to have no idea of a Supreme Being, or of a future existence, yet I am inclined to believe that this opinion has arisen from a want of sufficient acquaintance with the nations they speak of; as I have myself known many instances, in which an opinion, hastily received, has, upon nearer connexion, been found to be erroneous. An eminent Author has said, that tribes have been discovered in America who have no idea of a Supreme Being, and no rites of religious worship; but he has afterwards also said, that “ the
“ idea of the immortality of the soul can be traced
“ from

whatever for the sake of false celebrity he may pretend, who has not a sense, inseparable from his existence, of a supreme ruling power; and this internal evidence of the dependence of the human race upon a superior Being, is a natural and sufficient basis to support a system of religious worship.

The necessity of established rules for the government of any society or class of people, is so evident, that the rudest tribes must have soon perceived, that they neither could enjoy internal peace and safety without them, nor be in a state to defend themselves against attacks from abroad :

“ from one extremity of America to the other, and
“ that the most uncivilized of its savage tribes do not
“ apprehend death to be the extinction of being.”
Garcilasso de la Vega, who was born at Cuzco shortly after its conquest, who was of the family of the Incas, but brought up a Christian, says, that the Peruvians believed in the existence of a Supreme Being, and in a state of rewards and punishments. The same is asserted by many authors with respect to the Mexicans.

and hence the origin of laws and government.

When tribes or societies are formed, and their immediate wants supplied, as men live and communicate with each other, the mode of providing for them is improved ; .
less urgent and nicer wants succeed ; thought is exerted ; the faculties of the mind unfold, by being employed ; talents are awakened, by being called for and encouraged ; and nations, from their real and imaginary wants, and exertions to supply them, gradually go on to luxury and to refinement. When the inventions that took their rise from necessity and convenience, have been carried so far, as to leave genius at leisure to gratify itself with subjects of curiosity and amusement, it takes a more exalted course ; the liberal arts follow, and proceed on towards perfection ; .
until some of those revolutions to which nations are subject, arrest their progress, and again bury them in oblivion. Such
was

was their fate in Egypt, in Greece, and in Italy.

All the religions we are acquainted with, lay claim to a divine origin: all that are found established in civilized nations, ordain the adoration of God, and, with little other variation, than such as may depend on climate or local circumstances, inculcate such duties of morality, as tend to preserve order in society, and procure happiness to the individual. It might be expected, that an institution in its nature so sacred, and so evidently necessary to the peace and welfare of mankind, would be less liable than any other to perversion or abuse: but though nothing can more strongly evince the dominion of our passions over our reason, we every where find that religion has, more or less, been made subservient to their gratification, and employed to impose on the credulous multitude. If we see the Brahman in Hindostan using the superstition he has created, to procure to himself and his order

certain distinctions and privileges, we have seen the Christian priest doing the same : and, however melancholy the reflection may be, the decline of respect for that religion, which in itself is so pure, may principally be ascribed to the pride and misconduct of its ministers.

The professors of the Christian, the Mahomedan, and the Hindoo religion *, form by far the greatest portion of the inhabitants of the globe. In comparison with the number of the followers of any of these, every other religious denomination, as far as has been hitherto ascertained, may be looked upon as inconsiderable. History has recorded the origin, and marked the progress, of the two former ; but the rise of the latter, and the changes it may have undergone, are placed at a period so remote, and we are yet so defective in materials, that it is

* There are many reasons to suppose, that the inhabitants of Pegu, Siam, and even China, derived their religion from that of Brimha.

impossible

impossible to follow its steps with the same precision, that may be expected in treating of the others.

The effects of the doctrines of the Khoran are too well known to require a particular discussion. They were delivered to an unenlightened people, that scarcely enjoyed any regular worship or government, by a daring and artful man, who profanely affected to have an intercourse with the Deity, and to be particularly selected by him to convey his will to mankind. He supported this fabulous revelation with pretended visions and miracles, which, though despised by us for their grossness and absurdity, operated with great effect on the more ignorant Arabians. He commanded belief, punished disobedience, and every faithful Mussulman thought it a pious duty to subdue those by the sword, who refused to embrace his religion. The leaders of the early Mahomedans, being active and intrepid warriors,

rriors, at the head of a hardy race of men, whom they had inspired with fanatic courage, like a torrent, bore down all who attempted to oppose them, and in an astonishingly short space of time carried their dominion and their faith into every quarter of the then known world.

Science, as far as the Mahomedan religion spread, felt its baneful influence; and still wherever we find the banner of the crescent raised, we see it followed by an enslaved, ignorant, and bigotted race of men, whose history, excepting where it is somewhat enlightened by a few Arabian writers, creeps through one continued gloom of cherished barbarism.

At a time when the Roman empire was at the height of its power, when learning and the arts were admired and encouraged, and the worship of the gods in its utmost splendour, the Christian religion was ushered into the world in a remote and inconsiderable

able province, under the mildest and most humble aspect.

Those who were chosen to promulgate it to mankind, were taken from the lowest classes of a people, who had scarcely excited the attention of their more polished conquerors, by any thing but their turbulence and obstinacy. The Apostles, now so justly held in high veneration by us, then unknown and undistinguished, except within the humble sphere of their Christian converts, were, with their opinions, little noticed, and are but barely mentioned by the writers of those times *. At first, they seem
to

* It appears, that the Christians, till the reign of Trajan, had been so little noticed, that no law had been established for their trial or punishment. When Pliny was governor of Pontus, he applied to his friend and master for instructions how to proceed against them. The letter is curious, and the answer contains sentiments of justice that do honour to the great man who wrote it. They are the 97th and 98th in the collection of Pliny's correspondence.

Tacitus

to have been imprisoned and punished by the magistrates, as men who, according to the then prevailing notions, were blasphemers of the gods. Equally exposed to the aversion of their countrymen and their conquerors, no teachers of any new religion ever began their mission with less apparent probability of success. But, by their confidence in him they worshipped, and their unremitting perseverance, they gradually gained admittance among all ranks of men, from the cottage to the palace. Then, enemies to pride and violence, with the language of persuasion they taught duties

Tacitus mentions the Christians as having been accused of setting fire to Rome in the reign of Nero. He says, “*Ergo abolendo rumori Nero subdidit reos, et quæsitissimis pœnis affecit, quos per flagitia invisos, vulgus Christianos appellabat.*”—And, after having recounted the excruciating tortures by which many of that religion were put to death, he proceeds,—“*Ergo quanquam adversus fontes, et novissima exempla meritos, miseratio oriebatur, tanquam non utilitate publica, sed in sævitiam unius absumerentur.*” See Tacit. Ann. Lib. XV.

that

that were agreeable to the soundest principles of morality; they recommended obedience, rather than opposition, to the established government; and by these mild means, their doctrines, in little more than three hundred years after the death of Christ, had made so great a progress, that they were embraced by the Roman Emperor himself. The system of heathen mythology, adorned with all the elegance in its rites that a refined and luxurious people could invent, and which had so much contributed to the perfection of the arts, fell before the gentle but prevailing force of Christianity; and the eagle of Jove, under which the victorious legions had been led, through a series of ages, to unparalleled renown, was changed for the Cross, the symbol of the faith which their sovereign had adopted.

But besides the internal purity of the new doctrine, a variety of combined circumstances contributed to its rapid advance-

ment; and I hope it will not be thought out of place cursorily to notice them here.

Mr. Gibbon, in his *History of the Decline and Fall of the Roman Empire*, in following the course of human reasoning, and arguing from apparent causes, has observed, that the writings of Pagan sceptics had prepared the way, and the doctrine of the immortality of the soul principally contributed to the success, of the Christian religion.

If we examine the writings of the ancients on the subject of their theology, we shall find that polytheism was almost universally considered, by men of learning, as a fable fabricated to amuse the superstitious multitude, and calculated to maintain the influence and authority of the priesthood. We find that many of the most celebrated philosophers, both before, during, and after the Augustan age, made it the subject of their animadversion: and, as Mr. Gibbon

very

very justly remarks, the opinions and examples of men eminent for their rank and learning, must have considerably influenced the opinions of the people. — Few men either take the pains, or are possessed of sufficient knowledge, fairly to examine the religion in which they were born; they in general follow it, and believe it preferable to any other, from habit and education. But when it was known, that those who held the highest ranks in the state, and who, in consequence thereof, even officiated in the priesthood, in their hearts despised those ceremonies which they performed with apparent solemnity; and made devotion, and the devout, the objects of their wit and ridicule; others, from vanity, or deference to their judgment, imitated their example: respect for religion was gradually undermined; and the prejudice of education being removed, the mind, left without any fixed system, lay open to receive new opinions, and to embrace new doctrines.

In tracing the progress of a more rational and pure idea of the Supreme Ruler of the universe, than was adopted from the earliest times by the *many*, we shall find, that the EAST shed the first light under whose influence the variety of systems that afterwards prevailed, grew up. Pherecides, who had been in Egypt, seems to have been the first who introduced into Greece a regular notion of a state of rewards and punishments, in the doctrine of the metempsychosis, which, many ages previous to his time; prevailed, not only in Egypt, but among several more Eastern nations.

Pythagoras, the disciple of Pherecides, travelled into Egypt and Chaldea, and, on his return from Babylon, extended and improved the doctrines of his predecessor. It is a doubt among ancient writers, whether he left any works behind him, or not; but by what may be collected from the writings of his disciples, it appears that he taught the existence of a Supreme Being,
by

by whom the universe was created, and by whose providence it is preserved: that the souls of mankind are emanations of the Divine Being: that, on their separation from the body, they go to places destined for their reception; the souls of the virtuous, after having been purified from every propensity to the things of this world, being readmitted into the divine source from whence they flowed; and the souls of the wicked sent back to animate other bodies of men or beasts, according to the degree and nature of their vices, until, in a course perhaps of many transmigrations, they had expiated their crimes. Abstinence from animal food was a natural consequence of these doctrines; but the Pythagoreans refrained likewise from every sort of intoxicating liquor, and from eating beans, for which they seem to have entertained a superstitious respect. Besides theology, Pythagoras is said to have instructed his scholars in arithmetic, mathematics, natural
C history,

history, and music. His school formed a kind of community, into which he admitted the women and children of his followers. He exacted from his disciples a voluntary poverty, or rather that they should divest themselves of property individually, and live upon one common stock. He imposed secrecy ; and, in order to teach them patience and perseverance, they were prohibited from speaking for a greater or less space of time, as he thought they stood in need of trial and exertion. They were divided into two classes. Those who had made a certain progress, were admitted about his person, and with them he used plain and natural language ; but to the rest, who were separated from him by a curtain, he spoke in metaphors and symbols. His doctrines made a considerable progress in Greece and Italy, and gave perhaps birth to many of the more rational systems of philosophy that succeeded them.

SOCRATES,

SOCRATES, who was perhaps the wisest of all the ancient philosophers, confined his doctrines chiefly to maxims of morality. He endeavoured to bring men back from the wild and speculative notions which characterized the learning of his countrymen at that time, and to confine the studies of his disciples to their own breasts, in which purity and virtue could not fail of producing happiness.

His opinions, as handed down to us by those who constantly attended him, declare his belief in the unity of God, and the immortality of the soul. He taught, that though God has not revealed to us, in what manner he exists, his power, his wisdom, and never-ceasing providence, are exhibited in all we see: that the order and harmony which reign throughout the universe announce a Supreme Being, by which every thing is conducted and preserved: that the religion of every country ordains his worship, let it be in ever so varied a

C 2

manner:

manner; and that it is the duty of every one to respect the national religion, except in such points as may be contrary to the laws of nature, or may divert the attention from God to any other objects. He seems to have believed that the soul existed before the body*; and that death relieves it from those seeming contrarieties to which it is subject by its union with our material part. He taught, that the souls of the virtuous then return to their former state of happiness, while those of the wicked were doomed to punishments proportionate to their crimes; that happiness, both in this and in a future state of existence, depends on the practice of virtue, and that the basis of virtue is justice. He comprised his idea of virtue in this maxim: "Adore God, "honour your parents, and do good to

* This idea seems evidently to have been borrowed from Pythagoras, who supposed the souls of men to have pre-existed in the divine soul, into which they at last returned.

“ all men. Such is the law of nature and
“ reason.” In society, he thought that
every private consideration ought to yield
to what could promote the good and safety
of the community to which we belong;
and notwithstanding the mildness of his
disposition, his love of tranquillity, and
general good-will to mankind, he entered
into the bustle of arms, and served during
three years in the Lacedæmonian war,
with distinguished reputation. Although
he thought it not only weakness, but even
impiety, to be afraid of death, he con-
demned suicide as a proof of cowardice
rather than of courage, as we certainly must
act contrary to our duty to desert the post
assigned to us by Providence. He strongly
recommended perseverance, sedateness, and
modesty; and of the last of these virtues he
was himself a distinguished example, often
declaring, that the utmost extent of his
researches had only taught him, “ that he
“ knew nothing.” He opposed the corrup-

tion of the magistrates, and the superstition and hypocrisy of the priesthood: and at last fell a victim to their machinations, for practising virtues which have rendered his name sacred to posterity.

PLATO, a disciple of Socrates, travelled into Egypt and Italy, and upon his return established his school at the Academy. Like Socrates, he believed in the unity of the Supreme Being, without beginning or end; but asserted at the same time the eternity of matter. He taught, that the elements being mixed together in chaos, were by the will of God separated, reduced into order, and that thus the world was formed: That God infused into matter a portion of his divine spirit, which animates and moves it; and that he committed the care of this world, and the creation of mankind, to beings who are constantly subject to his will.

It was further his opinion, That mankind have two souls, of separate and different

ferent natures, the one corruptible, the other immortal: That the latter is a portion of the divine spirit, resides in the brain, and is the source of reason: that the former, the mortal soul, is divided into two portions, one of which, residing in the heart, produces passions and desires; the other, between the diaphragm and navel, governs the animal functions of life: That the mortal soul ceases to exist with the life of the body, but that the divine soul, no longer clogged by its union with matter, continues its existence, either in a state of happiness or of punishment: That the souls of the virtuous—of those whose actions are guided by their reason—return after death into the source from whence they flowed, while the souls of those who submitted to the government of the passions, after being for a certain time confined to a place destined for their reception, are sent back to earth, to animate other bodies.

The above idea of a future state appears to be the most prevalent in the works of this philosopher, and to form what may be called his *system*. But at the same time it must be confessed, that throughout his works he broaches so many notions of a different or contrary nature, that we are frequently left at large in regard to his real sentiments. A passion for brilliant and novel doctrines, and too great a desire to acquire fame, even at the expence of truth, seems to have been the cause of this inconsistency in so great and wise a man*.

ARISTOTLE,

* The learned Monsieur Freret in speaking of Plato observes :

Il dit si souvent, et à si peu de distance, le pour et le contre lorsqu'il parle de l'état de l'ame après cette vie, que ceux qui regardent les sentimens de ce philosophe avec respect, ne peuvent s'empêcher d'être choqués et scandalisés. Tantôt il est de l'opinion de la métempysycose, tantôt de celle des enfers, et tantôt de toutes les deux il en compose une troisième. Ailleurs il avoit imaginé une manière de faire revivre les hommes, qui
n'a

ARISTOTLE, who studied at the Academy, has been perhaps unjustly accused of ingratitude to his master Plato. He undoubtedly used the privilege of every philosopher, in advancing his own opinions, and differing from those of others, but yet he always admired the talents, and did justice to the merits of Plato. He even pronounced an oration to his praise, and erected an altar to his memory.

Aristotle opened his school at the Lyceum ; and, from his manner of teaching, his disciples became known by the name of Peripatetics. He has by some been charged with atheism, but I am at a loss

n'a nul rapport avec aucun autre de ses systèmes. Dans un endroit il condamne les scelerats a rester dans le Tartare pendant toute l'éternité, dans un autre il les en tire au bout de mille ans, pour les faire passer dans d'autres corps. En un mot, tout est traité chez lui d'une manière problematique, incertaine, peu décidée, et qui laisse à ses lecteurs un juste sujet de douter, qu'il ait été lui-même persuadé de la vérité de ce qu'il avançoit,

upon what grounds, as a firm belief in the existence of a Supreme Being is clearly asserted by him, and not any where contradicted *.

He taught, that the universe, and motion, are eternal, having for ever existed, and being without end; and although this world may have undergone, and be still subject to, convulsions arising from extraordinary causes, yet motion, being regular in its operation, brings back the elements into their proper relative situations, and preserves the whole: that even these convulsions have their source in nature: that the idea of a *Chaos*, or the existence of the elements without form or order, is contrary to her laws which we every where see established, and which, constantly guiding

* Aristotele n'a pas hésité à reconnoître Dieu comme première cause de mouvement, et Platon comme l'unique ordonnateur de l'univers.

Voyage du jeune Anacharsis en Grèce.

the principle of motion, must from eternity have produced, and to eternity preserve, the present harmony of the world. In every thing, we are able to discover a train of *motive* principles, an uninterrupted chain of causes and effects: and that as nothing can happen without a cause, the word *accident* is an unmeaning expression, employed in speaking of effects, of whose causes we are ignorant*.

That in following this chain we are led up to the primitive cause, the Supreme Being, the universal Soul, who, as the will moves the body, moves the whole system of the universe.

Upon these principles it was natural for him to suppose the souls of mankind to be portions or emanations of the divine spirit, which at death quit the body, and, like a drop of water falling into the ocean, are

* See *Hindoo Philosophy*, page 202.

absorbed in the divinity. Though he therefore taught the immortality of human souls, yet, as he did not suppose them to exist individually, he consequently denied a future state of rewards and punishments. “Of all things,” says he, “the most terrible is death, after which we have neither to hope for good, nor to dread evil.”

His maxims of morality were of the purest kind. “The great end of philosophy,” he taught, “is to engage men to do that by choice, which the legislature would obtain from them by fear. It is our duty to honour our parents, to love our children, and to do good to all men. Societies, or states, are an aggregation of individual families, bound together by compacts and laws for their mutual interests; and it is the duty of every member of society, not only to be obedient to these regulations, but to
“ neglect

“ neglect no opportunity of contributing
“ to the general welfare of the society or
“ state to which he belongs.”

After the death of Aristotle, the Peripatetics seem to have been divided in their opinions concerning the soul, some continuing to assert that it was a part of the divine and eternal Spirit, others contending, that, being united with the body, their existence mutually depended upon one another, and that both were mortal.

ZENO of Cyprus, the founder of the Stoic sect, had first studied under Crates the Cynic, from whom he perhaps imbibed those notions of austerity which afterwards characterised his doctrines.

He believed in the unity of the Supreme Being, and that the names of the other deities of his countrymen were only symbols of his different attributes.

He taught, that throughout nature there are two eternal qualities ; the one active, the other passive : That the former is a pure

and subtle æther, the divine spirit; and that the latter is in itself entirely inert, until united with the active principle: That the divine spirit, acting upon matter, produced fire, air, water, and earth; or separated the elements from each other: That it cannot however be said, that God created the world by a voluntary determination, but by the effect of established principles, which have ever existed and will for ever continue: Yet as the divine spirit is the efficient principle, the world could neither have been formed nor preserved without him, all nature being moved and conducted by him, while nothing can move or affect him. Matter may be divided, measured, calculated, and formed into innumerable shapes; but the divine spirit is indivisible, infinite, unchangeable, and omnipresent.

He supposed the universe, comprehending matter and space, to be without bounds; but that the world is confined to certain limits,

limits, and is suspended in infinite space: That the seeds of all things existed in the primitive elements, and that by means of the efficient principle they were brought forward and animated: That mankind come into the world without any innate ideas, the mind being like a smooth surface, upon which the objects of nature are gradually engraven by means of the senses: That the soul of man, being a portion of the Universal Soul, returns, after death, to its first source, where it will remain until the destruction of the world, a period at which the elements, being once more confounded, will again be restored to their present state of order and harmony.

Zeno taught, that virtue alone is the source of happiness, and that vice, notwithstanding the temporary pleasures that it may afford, is the certain cause of pain, anxiety, and wretchedness: That as men have it in their power to be virtuous, happiness may be acquired by all, and that
those

those who by vice and intemperance become miserable, have no right to complain of their sufferings. “ A virtuous man,” continues he, “ adores the Supreme Being, “ restrains his passions, and enjoys the “ goods of this world, as if nothing be- “ longed particularly to himself. He con- “ siders all mankind with the same degree “ of affection, and having no strong par- “ tialities to individuals, he comforts indiscriminately those who are afflicted, receives “ such as want an asylum, and feeds those “ who hunger. All this he does undisturbed “ by strong emotion ; he beholds the divine “ will in all things, and, amidst all the tumults of this world, preserves a mind serene and unruffled. Neither reproach “ nor praise affect him, nor doth he indulge “ resentment on account of injuries. He is “ not afraid of death, but in the retirement “ and obscurity of the night he examines the “ actions of the day, avows his faults, and “ endeavours to amend them : and when he “ finds

“ finds the hour of dissolution approaching,
“ he either awaits his fate, or voluntarily
“ meets it.”

These seem to have been the principal outlines of the system of Zeno; although many of the Stoics carried the idea of the necessity of mortification and abstinence to a much greater length, than appears to have been the intention of their founder.

Epicurus, whose doctrines were so opposite to those of the Stoic philosophers, attempted to account for the various operations in nature, without having recourse to a Supreme Being. “ There is no occasion,” says he, “ to ascribe to the gods “ what may be explained by philosophy.” But in this bold and positive assertion, he betrays only presumption and vanity; as in the place of a rational system, allowing the agency of the divine will, he has substituted an hypothesis too fanciful and imaginary to support any clear and decided opinion.

He sets out by observing that, before we can form any fit idea of a substance that is distinguished by any particular shape, or that possesses any particular qualities, we must first have an idea of its primitive constituent parts. He therefore establishes the following principle, as the basis upon which his whole system rests. That every thing is composed of atoms, differing in shape, but each indivisible, and possessing a natural tendency to unite, the exertion of which is the primary cause of motion in the whole system of nature, and of the first formation of all bodies. That matter enables us to conceive an idea of certain portions of space, as different events do of time; but it is impossible to imagine space to be bounded by any limits, or time to have had a beginning. That the universe, therefore, must from eternity have been the same in its nature, its extent, and quantity. That the world—our system—has its limits, and is suspended

1

in

in infinite space, in which myriads of other worlds may exist. That when we confine our ideas to the world we inhabit, we may form distinct notions of its duration, and suppose it to have a beginning and an end; but if we extend them to the universe, and to eternity, we find no resting place, and they must necessarily be lost and confounded in the contemplation. That nothing can be properly said to be annihilated: for though things may be dissolved from their particular forms, and their component parts separated, their atoms remain what they were from eternity, their quantity being liable neither to increase nor diminution.

Of *atoms* he likewise supposes the soul of man to be composed, but these latter are *indefcribably* small, igneous, and volatile. Its principal feat is in the heart, and in it originate pleasure, pain, fear, and anger. The soul is moved to action by the objects conveyed to it by the outward senses, its

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chief

chief affections being pain and pleasure, from whence arise aversion and desire. The soul being engendered with the body, grows up and declines with it; their mutual faculties depend upon their union; and upon their separation, action being at an end, thought and memory cease.

A total disbelief in a state of future rewards and punishments, was the natural consequence of these dogmas. Epicurus thought the notions entertained in this respect by his countrymen, of Tartarus, of Elysian fields, and of a future judge of human actions, very unworthy of philosophy, and very unnecessary to our happiness. He taught, that the study of nature, and of her laws, will produce tranquillity and peace, undisturbed by vain and imaginary terrors: That we must not however expect to be perfectly happy; we are men, and not gods, and should be contented with that degree of happiness our imperfect being will admit of: that nature doth not require

require to be corrected, but to be guided: that happiness and pleasure are synonymous; and that the practice of virtue affords the highest and most permanent pleasure, and which alone possesses this peculiar property, that it may be constantly enjoyed: that the good of society, and the love of mankind in general, ought to direct all our actions: that he who practises any one virtue to excess, neglecting his other duties, cannot be properly called virtuous:—our actions must be in harmony; as the musician does not content himself with tuning one particular string, all the tones must be in concord: that we may freely indulge those pleasures, that are not likely to produce any ill: and that a temporary ill must be suffered, in order to ensure a greater and more lasting pleasure; but that it is the excess of weakness to yield to the temptation of any gratification, which may leave a greater or more permanent evil behind. To pre-

sensual pleasures, we ought to be temperate in the use of them : That among civilized nations, and societies connected together, men, from consideration of the public good, ought to be decent in their conduct, and scrupulously observe such rules and customs, as are established to preserve order and harmony in the community to which they belong.

The doctrines of Epicurus were so popular, that the Athenians erected a statue to his memory; they made a very rapid progress, and soon found their way into Italy. They were greatly admired by the Romans, and suited perhaps the feelings of a refined and luxurious people better than those of Zeno. Lucretius, Celsus, Pliny the elder, Lucan, and many other distinguished Roman names, may be reckoned in the list of Epicureans; and the friend of Cicero, Pomponius Atticus, was a disciple of the Epicurean Zeno of Sidon.

Such

Such are the principal features of those doctrines in philosophy which from the bosom of Athens spread themselves over Greece and Italy, and at last found their way into the remotest parts of the Roman empire. Though several Greeks had written in favour of atheism; yet it seems to have made but little progress: even most of the Epicureans so far modified the original tenets of the sect as to acknowledge the existence of a Supreme Being; and upon the whole we may venture to conclude, that, towards the time of the appearance of Christ, men of learning in general were *deists*, and that only the people, and the ignorant, retained any respect for the ancient theology.

But however unanimous they may have been in their belief of the existence and unity of one Supreme Being, they were exceedingly divided in their sentiments concerning the nature and immortality of the

foul *. Many of the most eminent philosophers treated the idea of a future state as a fable, and those who professed such a belief, disagreed so widely among themselves, that no *prevailing* opinion can be collected from their works. We find it a common maxim, that those could not suffer, who did not exist; and, taking consolation from an idea more shocking to nature than that of infernal punishment itself, they

* Plato dixit animam essentiam se moventem; Xenocrates numerum se moventem; Aristoteles, intellectum seu motum perpetuum; Pythagoras et Philolaus, harmoniam; Posidonius, ideam; Asclepiades, quinque sensuum exercitium sibi consonum; Hippocrates, spiritum tenuem per omne corpus diffusum; Heraclitus Ponticus, lucem; Heraclitus Physicus, scintillam stellaris essentiae; Zenon, concretum corpori spiritum; Democritus, spiritum insertum atomis; Critolaus Peripateticus, constare eam de quinta essentia; Hipparchus, ignem; Anaximenes, aëra; Empedocles et Critias, sanguinem; Parmenides, ex terra et igne; Xenophanes, ex terra et aqua; Epicurus, speciem ex igne & aere & spiritu mixtam.

MACROBIUS in *Som. Scip. lib. 1. cap. 14.*

compared death to a profound sleep, undisturbed by dreams, when we are unconscious of existence. Innumerable instances might be quoted, of the prevalence of these doubts among the philosophers, that flourished shortly before, and soon after, the appearance of the christian doctrines. A few instances may however suffice.

When Cæsar pleaded for some of the conspirators engaged in the plot with Catiline, he said, "that death was not, in fact, any punishment, as it put an end to thought and pain."

Even Cicero, after having shewn the errors and uncertainty of those who had treated that subject, says, in an epistle to Torquatus, that "death puts an end to thought and sentiment;" in one to Terentius, "that death is the end of every thing:" in another place, that "a firm and elevated mind is free from care and uneasiness, and despises death, which only places us in the state in which we lay, before

“fore we were born:” and publicly before the judges and people he asserted, that “by death, we lose all sense of pain *.”

Epicetus was of opinion, that after death we shall return to the source from whence we came, and be united with our primitive elements.

Strabo, in speaking of the Brachmanes, says, “Texere etiam fabulas quasdam, quemadmodum Plato, de immortalitate animæ, et de judiciis quæ apud inferos fiunt, et alia hujusmodi non pauca.”
STRABO, *lib. xv.*

Seneca writes in a letter to Marcia :
“Cogita nullis defunctos malis affici illam

* Nam nunc quidem, quid tandem illi mali mors attulit? Nisi forte ineptiis et fabulis ducimur, ut existimemus illum apud inferos impiorum supplicia perferre, ac plures illic offendisse inimicos, quam hic reliquisse: a focrus, ab uxorum, a fratris, a liberum pœnis, actum esse præcipitem in sceleratorum sedem atque regionem, quæ si falsa sunt, *id quod omnes intelligunt*, quid ei tandem aliud mors eripuit, præter sensum doloris.

CICERO *pro Cluent.*

“quæ

“ quæ nobis inferos faciunt terribiles,
 “ fabulam esse, nullas imminere mortuis
 “ tenebras nec carcerem, nec flumina fla-
 “ grantia igne, nec oblivionis amnem,
 “ nec tribunalia et reos. Luferunt ista
 “ poetæ, et vanis nos agitavere terroribus.
 “ Mors omnium dolorum et solutio est et
 “ finis, ultra quam mala nostra non exeunt,
 “ quæ nos in illam tranquillitatem, in qua
 “ antequam nasceremur jacuimus reponit.
 “ Si mortuorum aliquis miseretur cur et
 “ non natorum misereatur.” SENECA, *de*
Consol. ad Marciam, cap. 19.

The same philosopher, in one of his tragedies, publicly exhibited before the people, avows the opinion expressed above*.

The

* Verum est? an timidos fabula decipit?

Umbras corporibus vivere conditis?

An toti morimur, nullaque pars manet nostri?

S. Post mortem nihil est, ipsaque mors nihil:

Velocis spatii meta novissima.

Spem ponant avidi, solliciti metum

Quæris

The sentiments of Pliny are very plainly expressed in the following passage: “ Om-
 “ nibus a suprema die eadem, quæ ante
 “ primum, nec magis a morte sensus ullus,
 “ aut corporis, aut animæ, quam ante
 “ natalem. Eadem enim vanitas in
 “ futurum etiam se propagat, et in mortis
 “ quoque tempora ipsa sibi vitam mentitur,
 “ alias immortalitatem animæ, alias trans-
 “ figurationem, alias sensum inferis dando,
 “ & manes colendo:—ceum vera ullo modo
 “ spirandi ratio homini a ceteris animalibus
 “ distet.” PLIN. *Hist. lib. 7. cap. 56.*

Many other instances might be brought, to prove that the belief of the mortality of the soul was very prevalent; and that the notions of those who professed a contrary

Quæris quo jaceas post obitum loco?

Quo non nata jacent. ———

Mors individua est, noxia corpori

Nec parcens animæ.

Troad. AÆ II. Chorus.

opinion

opinion were often contradictory and confused, and always without rational proof. Yet every one who reflected, must have been conscious of an intelligent principle within him, anxious to explore this important but impenetrable secret, and in some measure intuitively convinced of its superiority to its present state, and of its existence in another. But though the very existence of such a principle, and the variety of reasons it discovered to prove its immortality, led him to believe it; other arguments offered doubt; he saw the mortal frame constantly exposed to danger, its natural dissolution gradually approaching, and even the faculties of the mind partaking of the decay of the body; he saw the friend that he cherished, or the object he loved, consumed to ashes, or exposed to more humiliating corruption. Did they exist who were gone?—Was he yet to see them?—Was he to exist himself?—Or was the scene to be eternally closed, and all

our affections, and those mental powers, on which we vainly pride ourselves, to be dissolved in nothing? A variety of anxious thoughts pressed upon the mind; and, in the impatience of agonizing doubt, it seemed disposed to arraign the justice of the Supreme Being, for having given faculties to inquire into that awful question, yet insufficient to resolve it.

In the midst of this doubt and solicitude, Christianity was announced, declaring the veil which covered that mystery to be removed, and, out of compassion to mankind, the certainty of a future state to be revealed by God himself. The pleasing prospect was held out to all classes of men indifferently; no distinction was made between the emperor and the slave; happiness and misery depended on the firmness of belief in the doctrines, and the practice of the injunctions, of Christ, the morality of which, though consonant to, yet far surpassed in purity, the precepts of
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those wise and virtuous philosophers who had already instructed mankind. Not less flattering than the prospect of the immortality of the soul, was that of the resurrection of the body, and this doctrine may perhaps likewise have assisted the more immediate causes of the rapid advancement of Christianity*.

The greatest difficulty in the way of conversion, seems to have been the mystery by which God had conveyed his will to man, which, being above human comprehension, could not be explained, and was therefore either to be rejected or believed ; but, in rejecting that, men must also have rejected the authority on which their expectation of a future state was founded.

The early Christians supported their faith with great purity of manners ; which, with the examples of the martyrs, must

* Though the belief of the resurrection of the body was professed by all the Jews, except the Sadducees ; it does not seem to have been entertained by any of the Greeks and Romans.

have greatly contributed to obtain belief, and to supply the place of argument. The mind is naturally disposed to compassion-ate those who suffer ; their words and actions have more than ordinary weight. The martyrs submitted to all the torments which cruelty could invent, with patience and resignation ; rejected every offer of relief, when proposed to them on condition of their denying their faith in Christ : they met death itself with indifference, and in their last moments shewed the fullest persuasion that they were only going to quit a mortal and inconvenient frame, to enjoy more perfect happiness.

That these causes considerably contributed to the advancement of Christianity, may be observed from the little progress it has made in Hindostan. The Hindoos respect their own religion, believe in a future state, and persecution is entirely contrary to their doctrines. Notwithstanding the labours of missionaries, therefore, for upwards of
two

two centuries, and the establishment of different christian nations, who support and protect them, out of perhaps one hundred millions of Hindoos, there are not twelve thousand Christians, and those almost entirely *Chandarabs*, or outcasts.

The early Christians seem to have been without any settled hierarchy, and without any established forms of religious worship. Dispersed in the different cities of the empire, they formed themselves into societies, who were only connected with each other by professing the same belief, and being exposed to equal danger. When the members of these societies occasionally met together, any one spoke who felt himself so disposed; and the first appearance of distinction or precedence we can find, was the choosing of presbyters or elders, to whom was entrusted the care of assembling the members at fit times; of watching over their manners; and of assisting their distressed brethren from the voluntary con-

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tributions of the society. As the number of profelytes increased, further and more permanent regulations were thought necessary; and the next step to higher preferment that is recorded, was the election of certain persons among the presbyters, to preside at the assemblies, to collect the result of their deliberations, and who, in the interim of their meetings, had the power of receiving and applying alms, and of corresponding with the societies established in other places. The name given to these was *Episcopi*, a term we find equally applied to persons in different trusts, and which literally signified an inspector or superintendant*. In the process of time, the functions of religious worship were entirely committed to these, and to their inferior

* The title of Pope (*Papa*) was originally given indiscriminately to all bishops and patriarchs, and it was only towards the end of the 11th century that Gregory the VIIth obtained, at a council held at Rome, that this appellation should be confined to that see. In the Greek church the ancient mode continues to this day.
assistants;

assistants; and hence arose the distinction of the *clergy* from the *laity*, or the great bulk of the Christians. With the augmentation of the number and quality of the Christians, the situation of the clergy became naturally more important; fresh ceremonies were gradually introduced to render the worship more splendid; from the supposed examples in the earlier ages of Christianity, and by forced interpretations of the sacred writings, a variety of pious duties were invented, of little use perhaps for the good of mankind, but calculated to obtain and preserve that dominion of the priesthood, by which it so long kept every other order of men in a state of the most abject subjection.—It was the slavery of the mind.—Philosophy and the arts, which had already been considerably affected by the influence of the new religion, were lost under the inundations of barbarians that overwhelmed the Roman empire. The small degree of uncouth learning which yet remained, being

entirely in the possession of the priests, considerably contributed to confirm their influence over the rude and uninstructed laity, and to maintain and extend superstition, which, from the earliest times, they seem to have fostered with unwearied pains. Their ascendancy being established without opposition or control, they not only commanded in spiritual matters, but directed in worldly affairs with imperious interference. Intoxicated with the submission that was everywhere shewn to their assumed authority, they often committed such wanton and extravagant acts of power, that we are frequently lost in amazement, between the insolence of those who commanded, and the folly of those who obeyed them. But, in the plenitude of their power, and in the enjoyment of the immense wealth they had by various means acquired, they neglected to observe that exterior decorum with which their conduct had been formerly clothed, and furnished examples

examples of very licentious and disorderly manners. The people in some countries, notwithstanding their infatuation, began to remark this, and to murmur: the higher ranks of men were already disposed to resistance. The invention of printing, about the middle of the fifteenth century, brought forth science from its dark retreat within the walls of monasteries, from whence it had shed a faint light upon the universal barbarism of the age. Superstition declined, in proportion to the progress made by letters; phænomena, that had been employed to awe the ignorant, were found to proceed from natural causes; and the minds of every class of men imbibed some part of that knowledge, which now began to diffuse itself all over Europe.

Controversy seems to be the constant companion of religion:—it was almost coëval with our faith. But early in the sixteenth century it broke out with uncommon violence; and the disputes of church-

men were carried on with so much acrimony and imprudence, that by means of the press, the whole arcana of the policy and abuses of the priesthood were laid open to the inquiry and judgment of the laity.

In order to crush the new opinions, which in consequence of these disputes began to appear, and to spread themselves in many parts of Europe, the Roman pontiff had recourse to violent and injudicious measures. Anathemas and excommunications were pronounced against all who encouraged or professed them; and the princes of Christendom were called upon to exert their power and authority to eradicate and destroy them. But, as is generally the case when persecution is employed to oppose reason, it decided those who were wavering, and made men more positive in their resistance. The protestant doctrines spread with uncommon rapidity, and operated, wherever they gained ground, not
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only to effect ecclesiastical, but likewise the most important political changes. But during the struggle that preceded them, Europe, for a long space of time, exhibited the most extraordinary and most melancholy scene that is to be found in the history of mankind. It was a general state of religious frenzy. The fire of persecution was lighted up from one extremity of Christendom to the other; and men saw their fellow-creatures and citizens committed to the flames, not only without remorse, but with pleasure and exultation. All the bonds of social life were broken; and bigotry and fanaticism were busily employed to smother the feelings of nature, and the sentiments of loyalty, of gratitude, and of friendship. Sovereigns descended from the throne to be the bloody assassins of their people*, or drove them to abandon
their

* Fifty thousand inhabitants of the Low Countries are supposed to have been put to death on account of

their own, and seek refuge in other countries. Confidence and safety were nowhere to be found; for neither rank nor merit, neither obligations conferred, nor connections of blood, afforded any security. The ostensible cause of these enormities was religion, and the real and true objects of religion were forgotten. Men, apparently deprived of their reason, in the wild course of their mistaken zeal, never stopped to recollect that they were acting in disobedience to the laws of that God whom they pretended to serve, and in opposition to the doctrines they affected to profess, which inculcate charity, benevolence, compassion, and indulgence for the errors and infirmities of others.

their religious principles, only during the reign of Charles V. The number seems almost incredible, but it is affirmed by several cotemporary historians. Yet Charles was milder and less bigotted than his son and successor Philip. The massacre in the night of St. Bartholomew at Paris, and similar scenes of horror in different parts of Europe, shew to what length a blind zeal can carry an unenlightened people.

But

But the charm that formerly rendered the minds of men capable of receiving with reverence any dogma that was prescribed to them, being broken, every one who was so inclined, commented upon and explained the sacred writings according to his own particular notions: and from among the Reformers arose a variety of sects, as intolerant towards each other, as the church of Rome was towards those who had emancipated themselves from its authority. The laity, who hitherto had been kept in profound ignorance, especially on religious subjects, eagerly read the books of controversy, and felt their vanity considerably flattered, in being at liberty to discuss and give their opinions on subjects which but lately it would have been criminal for them to have inquired into. They became accustomed to study and investigation. The liberty that was given to the press in the countries where the Protestant religion prevailed, and especially in those which enjoyed

joyed a free government, enabled men of genius to examine things with freedom, and to express themselves without restraint. Philosophy and the sciences, even in the midst of civil and religious revolutions, were making considerable progress; and these, and the improvements in navigation, which led to the discovery of other countries and other people, tended to expand the mind, and make men more liberal in their notions. The increase of circulating wealth, produced by the extension of commerce, and the gold and silver that were poured into Europe from America, the easy communication that was established between different countries, and the facility of exchanging their respective productions, produced new and varied wants and pleasures. The studious, the industrious, and the dissipated part of mankind, found each sufficient occupation. The sweets of social life became more numerous and refined; public tranquillity was necessary to the enjoyment of them;

them; and men grew averse to fierce civil broils, and indifferent about religious contests.

But as men unfortunately often proceed from one extreme to the other; as formerly it was the fashion to seek fame by wild and extravagant acts of devotion, so of late years some have imagined that they evince a superiority of genius, by affecting to have no religion. But without entering into the arguments either of sceptics or divines, it will always afford comfort to the humble believer, to reflect, that the most profound metaphysicians, the best philosophers of this or any age, and those who have made the greatest progress in the sciences, were not only exemplary in their moral characters, but that their writings tend, while they enlighten the mind, to increase our veneration for the Supreme Being. The further they proceeded in their discoveries, the more they adored the Creator of the universe,

universe, and perceived the insufficiency of human wisdom to find out or explain his ways.

In some more modern writers we find the power of fancy, and the force of ridicule, employed to deprive mankind of its greatest consolation, and society of its best support; nor can we perceive any motive for such an endeavour, but licentious vanity seeking after a criminal distinction. It is said to have been an observation of Mr. Addison, that he never knew a professed free-thinker, but who upon inquiry was found to have something vicious in his moral character; and that the attempt to disturb others with his doubts or notions, was in itself a proof of a perverted disposition.

Had we the same data to go upon in examining the history of the Hindoo religion, we might probably follow the pure worship of an almighty, just, and merciful

ciful God, through all its stages of corruption to its present complicated state, by nearly the same steps in which we have seen the plain and mild system of Christianity so widely deviate from its original purity. The following Sketches may perhaps enable the reader to form some judgment upon this subject ; and whatever reason we may have to consider the religion we profess as a peculiar revelation of God, we ought to look upon the sincere believers of another, with less severity than men in general have done. To hate or despise any people, because they do not profess the same faith with ourselves ; to judge them illiberally, and arrogantly to condemn them, is, perhaps, in fact, to arraign the wisdom and goodness of the Almighty.

S K E T C H II.

*Sources of Information concerning
Hindoostan.*

I N tracing the progress of the arts and sciences, we have been accustomed to consider Egypt as the country which gave them birth; but an opinion has lately been entertained, that they were probably brought thither from Hindoostan. An analogy has been discovered between the religion of the Hindoos and Egyptians; a similarity is found in some of their customs; and a certain acquaintance with the same sciences, seems to have been common to both. To wrest an honour from the Egyptians which they have so long and so peaceably enjoyed, to surmount the prejudices that are in their favour, and to
over-

overturn an opinion that has been confirmed by the sanction of so many ages, seems a work so replete with difficulty, that I think no one who shall attempt it, should flatter himself with hopes of complete success. When opinions are once adopted, men seldom go fairly in quest of truth; there is always a bias to these; they generally look for what may strengthen, and receive unwillingly what may combat them.

In our early youth we imbibe, with classic learning, a degree of veneration for the Egyptians, and hence a predilection in their favour, that will probably remain with us during our lives. We observed the arts and sciences coming from Egypt, and spreading themselves in those countries, to which we always look back with a degree of enthusiasm; it never entered our imagination to go beyond that, and to seek their origin in a more distant clime, but we gave up our admiration to the people, to whom

whom the Greeks themselves owed that instruction which rendered them superior to other nations.

From Greek and Roman authors we learn but little of the Hindoos; and the attention they excite in history seems rather to arise from their having been conquered by some great hero, or mentioned by some favourite writer, than from their own consequence as a nation. We were indifferent about a people of whom we had scarce any knowledge. But the desire of conquest and the thirst of gain having brought us to a more intimate acquaintance with them, and the spirit of inquiry being roused, we go back with avidity to those passages which had left but a flight impression, and are surprised to see the same manners and customs, the same religion and laws, existing and now in use, which we find to have prevailed at the remotest period we can trace.

Though

Though it be almost three centuries since Europeans first navigated to the East Indies, it is but a very few years since such inquiries were set on foot, as could lead us to any satisfactory information concerning a people, who perhaps merit the attention of the curious, more than any other nation on the globe. But happily, the obscurity in which they were involved seems gradually to be dissipating, and we may now flatter ourselves that we are in the way to obtain a knowledge of all that is to be learnt of their history. How far that may extend, is yet uncertain; but the lights which have already been obtained, sufficiently shew them to have excelled as a civilized and polished nation, before any other that we are acquainted with.

We are informed that Mr. Hastings, soon after his appointment to the government of Bengal, conceived the idea of procuring a code of the laws and customs of the Hindoos,

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doos, with an intention to conciliate their affections, by paying a proper regard to their institutions and prejudices. For this purpose he invited from Benares, and other parts of the country, Bramins learned in the Sanskreet language; the most authentic materials were collected, and translated from the original text into the Persian idiom. The Bramins began the work in May 1773, and finished it in February 1775*.

A society was some years afterwards established at Calcutta, in order to make inquiries into the civil and natural history, antiquities, sciences, and literature of Asia, which, we are told, has made considerable progress; and that the president, Sir William Jones, as well as some of its other members, are now sufficiently acquainted with the Sanskreet language to be able to translate it with facility.

* It was translated from the Persian into English by Mr. Halhed.

Of the local state of the country, the best account we yet have, is to be found in a *Map* and *Memoir*, published by Major Rennel, who was several years surveyor-general of Bengal and the other provinces that are subject to that government. Besides the surveys and inquiries made by Major Rennel and other professional men, our geographical knowledge has been greatly improved in consequence of the embassies sent from Calcutta to Thibet and Poonah, and the marches of our armies in the late war with the Mahrattas, across the peninsula from the Ganges to Guzerat. Men of science having accompanied the embassy to Poonah, and served in those armies, the precise situation of particular places, with their directions and distances from each other, were accurately ascertained.

I am indebted for much curious, as well as useful, information to Lieutenant Colonel Polier, Mr. John Stuart, and Mr. George

Foster. Lieutenant Colonel Polier resided near thirty years in Hindostan, part of which he spent at Delhy, and its neighbourhood. Mr. Stuart* and Mr.

* Mr. Stuart went from Masulipatam to Hydrobad, the capital of the Nizam's dominions, and from thence to Seringapatam, the capital of Mysore, in which country he remained fourteen months. He came from thence to Madras. In his second journey, he went from thence to Hydrobad, Aurengabad, Jynagur, Delhy, through the Panjab, to within sixteen miles of Lahore. He returned to Delhy, and came by the way of Oude and Benares to Calcutta. After remaining some time in Bengal and Bahar, he went by sea down the Persian Gulf, and from Grey, at the mouth of the Euphrates, crossed the desert in the widest diagonal part to Aleppo, and, embarking at Scanderoon, came to England. In 1783, he went to Moscow, with the intention of going through Tartary to India, but finding it difficult to procure a passport for proceeding from Astracan, he came by the way of Vienna to Italy, and went from thence by sea to Constantinople. Going by Diarbukkeer (or Mesopotamia), Mosul, and Kirkout, to Bagdat, he went from thence into Persia. After staying some months at Ispahan, Sheeras, &c. he came to Bassorah, and from thence through Annadolia (or Natolia) to Constantinople and Vienna. He has since then visited Swedish Lapland, above a degree farther north than Torno, and is now prosecuting his travels through those parts of Europe he has not yet seen.

Foster

Foster* have visited more of the interior parts of India than any other Englishman I have heard of; and those gentlemen, by speaking fluently some of the Oriental languages, and by living in habits of intimacy with the natives, have been able to learn things we were unacquainted with, and to explain others which seem to have been misapprehended †.

But the honour is due to the French, of having first brought out from the recesses of
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* Mr. Foster went from Madras by land to Calcutta, from thence to Benares, Agra, Delhy, &c. to Kashimire, where he staid several months, and going by Cabul through Persia, came by the Caspian Sea to Russia, and from thence to England.

† Though much miscellaneous information concerning the Hindoos may be found in the different authors of our own and other nations, who have written on Hindostan, none that I am acquainted with, have made *them* the objects of their immediate and impartial inquiry. Indeed, until now, the sources of information have been uncertain and confined; but, at present, as we have got possession of the key to knowledge, the *Sanskreet language*, and of the country where its chief repository is supposed to be, we may

the Hindoo temples, and communicated to the world in a regular and scientific manner, the astronomy of the Bramins, of which, till then, we had but vague and uncertain notions. It was *Le Voyage dans les Mers de l'Inde*, by Monsieur le Gentil*, that first enabled us to form a right conception of it, and to perceive those characteristic marks which distinguish it from that of other nations. Since then, it has been more fully illustrated, in a most ingenious and learned treatise, by Monsieur Bailly †.

expect, from the zeal and abilities of Sir W. Jones, and the other members of the society of Calcutta, to have our curiosity gratified, upon better and more authentic grounds.

* See *Voyage dans les Mers de l'Inde*, fait par Ordre du Roi, a l'occasion du Passage de Venus sur le Disque du Soleil le 6 Juin 1761, et le 3 du même Mois 1769, par Monsieur le Gentil, de l'Academie des Sciences.

† See *Traité de l'Astronomie Indienne et Orientale*, par Monsieur Bailly, de l'Academie Française des Inscriptions et Belles Lettres, des Sciences, &c.

Whether

Whether the Egyptians received it from the Hindoos, may be a subject of farther inquiry; but if, after a careful examination of the pretensions of the latter, we are obliged to allow them to be the inventors of a science that requires so much ingenuity and observation, we shall be inclined to suppose that they were likewise the authors of that mythology which will be found to bear so great a resemblance to that of the ancients.

S K E T C H III.

Sketch of the History of Hindoستان.

THE learned Hindoos say, that Hindoستان *, extending from the river Indus † on the west, to the Baram-pooter

* Hindoستان, so called by foreigners, probably from the river Indus ; but in the Sanskreet writings it is generally called *Bharat-virsh*, or *Bharatkhan*. *Bharat* is said to have been the name of one of their ancient emperors, and *Khan* signifies a large tract of country.

† From the city of Attock, in lat. 30. 20. to Moul-tan ; this river is called Attock, which in the Sanskreet language signifies, *Forbidden*, as it was the boundary of Hindoستان on that side, and unlawful for the Hindoos to go beyond it without permission. (Mr. Foster, Major Rennel, &c.) Below Moul-tan it is called Soor, until it divides itself into a number of streams near to Tatta ; the principal one is called Meh-ran ;

pooter* on the east, and from the mountains of Thibet on the north, to the sea on the

Mehran; but the river, when generally spoken of, is called in the Sanskreet language, Sindhoo, and vulgarly Sinde. By Europeans it has, from the earliest times, been called Indus. (Pliny says, "Indus ab incolis " appellatus," &c. Lib. vi.)

* A river east of the Ganges, which in Sanskreet is called Brimha-pooter, or the son of Brimha. These two rivers derive their sources from the mountains of Thibet, from whence they proceed in opposite directions, the Ganges to the west, and the Barampooter to the east. The Ganges, after wandering through different valleys, rushes through an opening in the mountains at Hudwar, and flows in a smooth navigable stream, in a course of about 1350 miles, through the plains of Hindostan to the sea. In its way it receives eleven capital rivers, some of them equal in magnitude to the Rhine. From its arrival on the plains at Hudwar to the conflux with the Jumna, its bed is in most places about a mile and a quarter wide; from thence its course becomes more winding: about 600 miles from the sea, its bed in the broadest part is three miles over, in the narrowest half a mile, the stream increasing and decreasing according to the seasons. In the summer months it is fordable in some places above the conflux with the Jumna; but the navigation for small vessels is never entirely interrupted: below the conflux, the depth is much more considerable,

the south ; acknowledged the dominion of one mighty sovereign : but that in this immense

able, as the additional streams add more to that, than to its breadth. At the distance of 500 miles from the sea, the channel is 30 feet deep when the river is at the lowest : but the sudden and great expansion of the stream, depriving it of sufficient force to sweep away the sand and mud that is thrown across it by the strong southerly winds, the principal branch cannot be entered by large vessels. About 220 miles from the sea in a strait direction, but 300 in following the windings of the river, the branches called the rivers Cassimbazar and Jellinghy, unite, and form the river Hugly, on which is the port of Calcutta. The navigation of ships in this river is always dangerous, as the sand-banks frequently shift, and some project so far into the sea, that the channels between them cannot be easily traced. The medium rate of motion of the Ganges is about three miles, and during the rains, and while the waters flow into it from the inundated lands, from five to six miles an hour. In general, there is on one side of the river an almost perpendicular bank, more or less elevated above the stream according to the quantity of water : near the bank the water is naturally deepest ; on the opposite side, as the bed slopes gradually, the water is shallow, even at some distance from the margin : but this is the natural effect of the windings of great rivers, the current being always strongest at the external side of the curve.

In

menſe empire there were ſeveral hereditary kings, who paid him a certain tribute, though

In places where the ſtream is remarkably rapid, and the ſoil looſe, ſuch tracts of land are ſometimes ſwept away as would aſtoniſh thoſe who have not been accuſtomed to ſee the increaſe and force of ſome rivers, during and immediately after the periodical rains in the tropical regions. The effects of the ſtream at thoſe curves, ſometimes produce a gradual change in the courſe of rivers, and in proportion as they encroach on one ſide, they quit the other. Hence there are inſtances in Hindoſtan, of towns ſaid by ancient authors to be ſituated on the banks of rivers, that are now at a conſiderable diſtance from them. The Hindoos, in their fabulous account of the Ganges, ſay, that it flows from the foot of Viſhnou, the preſerving deity, and in entering Hindoſtan, paſſes through a rock, reſembling the head of their ſacred animal, the cow. The Britiſh nation, with its tributaries, enjoy the whole of its navigable courſe.

The Barampooter, taking an almoſt oppoſite direction, runs through Thibet, where it is called Sampoo, or Zianciu, which is ſaid to bear the ſame interpretation with the Gunga or Ganges of Hindoſtan, *the river*. It waſhes the border of the territory of Laſſa, and approaching to within about 200 miles of Yunan, the weſternmoſt province of China, turns ſuddenly back, and running through Affam, enters Bengal on the N. E. During a courſe of 400 miles
through

though they, in the internal government of their countries, were independent*.

One of the ancient dynasties of their emperors is called the Sourage-buns, or the dynasty of the children of the sun; the other the Chander-buns, or that of the children of the moon.

After these we hear of the house of Bhharat; and the wars between two of its branches, the Kooroos and the Pandoos,

through Bengal, it so much resembles the Ganges, that a description of one, may serve for both, excepting that for the last 60 miles before their junction, it forms a stream from four to five miles wide. The waters of those great rivers being joined, form a gulph of considerable extent, interspersed with islands, some of them several leagues in circumference.

Major RENNEL.

* Diodorus Siculus says, “ India in quatuor latera distincta est; quod ad orientem, quodve ad meridiem vergit, magnum mare circumdat. Quod arctos spectat Hæmodus mons ab ea Scythia quam habitant hi, qui appellantur Sacæ dividit; quartum, quod est ad occidentem fluvius Indus terminat, omnium fere post Nilum maximus. Magnitudinem Indiæ ab oriente ad occasum, scribunt stadiorum viginti octo millium duorum et triginta. *Lib. II. cap. x.*

are

are the subject of a celebrated epic poem, called the Mahabharat *, said to have been written by Kreshna Dwypayen Veiâs, a learned Bramin, above 4000 years ago. A famous battle, fought on the plains of Delhy, at the beginning of Kaly-Youg, or the present age, 3102 years before Christ, gave, to Arjoon, one of the five sons of Pandoo, and favourite of the god Vishnou, the empire of Bharatvirsh, or Hindostân.

About 1600 years before Christ, a war with the Persians is recorded; and about 900 years after that, another is mentioned during which the Hindoo emperor is said to have been carried prisoner into Persia, and his son, who succeeded him, to have become tributary to the kings of that country. The tribute having been withheld by the second Phoor or Porus, is

* The Bhag-vat Geeta, which is an episode of this poem, has been translated from the Sanskreet language by Mr. Charles Wilkins. It contains dialogues between Arjoon and Krishna, who is supposed to have been the god Vishnou in one of his incarnations.

assigned as the cause of the invasion of India by Alexander. Some Hindoo writers mention the victory obtained by him over Phoor, and say that he quitted Hindostan on account of a mutiny in his army*.

From the return of Alexander, to the first invasion of the Mahomedans, it appears that several revolutions among the different branches of the reigning family had taken place; and that many of the tributary princes, taking advantage of these convulsions, became independent. The country thereby lay open to easy conquest; those princes were unwilling to appeal to a sovereign for protection, whose yoke they had shaken off; and invaders, instead of meeting a united people, and having to contend with the force of the whole empire, seem only to have been separately opposed by those whose territories they happened to enter.

* Pliny says ; “ Colliguntur a libero patre ad
“ Alexandrum magnum, reges eorum CLIV annis
“ VI, M, CCCCII adjiciunt et menses tres.”

The rapid expedition of Alexander scarce produced any other change in Hindostan, than what arose from the pillage of some of its towns, and the destruction of some thousands of its inhabitants. But the invasions of the Mogul Tartars overturned the Hindoo empire, and, besides the calamities that immediately attend conquest, fixed on succeeding generations a lasting train of miseries. They brought along with them the spirit of a haughty superstition, they exacted the conversion of the vanquished, and they came to conquer, and to remain. The success of the first invaders invited many to follow them; but we may consider the expedition of Tamerlane as that which completed the ruin of the Hindoo government. Having, in the year 1398, sent his son Mirza Pir Mahomed before him, he entered India himself, relieved Mirza, who had taken, but was afterwards shut up in Moulton, defeated the armies of the Mahomedan king of Delhy,

Delhy, and made himself master of his capital. Wherever he appeared he was victorious, neither Mussulman nor Hindoo could resist his fortune, neither in the field, nor in towns; nor could any one who opposed him expect his mercy.

He marked the march of his army with blood, from the banks of the Attock to the eastern side of the Ganges, and from thence back by a different route, he returned to Samarcand.

The disappearance of this angry meteor, was followed by a long scene of warfare among the Mahomedan invaders themselves; and the first of the descendants of Tamerlane who may be said to have firmly established himself on the throne of Delhy, was Acbar. He succeeded his father Homaon in 1556, and died in 1605, after a successful reign of about fifty years. He considerably extended the dominion of the Mahomedans, and was the first of their princes who regularly divided the empire
into

into *Soubadaries*, or viceroyships, some of which were equal in extent to the largest European kingdoms. Over each of these he appointed a foubadar, or viceroy. The foubadaries were again divided into provinces, governed by naibs, or nabobs, who, though subject to the foubadar, had, however, the privilege of immediately corresponding with the emperor's minister; the decision of civil causes belonged to the Cadi; the revenues and expences were inspected by a person appointed from the court; and the government of the principal forts was confided to officers who were independent of the viceroy.

During his long reign, Acbar caused inquiries to be made, to ascertain the population, and the natural productions and manufactures of the different provinces; the result of which, with various regulations arising therefrom, were formed into a book called the *Ayin Acbaree*, or institutes of Acbar, which still exists in the Persian

language. He endeavoured to correct the ferocity of his countrymen; was indulgent to the religion and customs of the Hindoos; and, wishing to revive the learning of the Brahmans, which had been persecuted as profane by the ignorant Mufftis, he ordered the celebrated observatory at Benares to be repaired, invited the Brahmans to return to their studies, and assured them of his protection.

The dominion of Acbar does not seem to have extended south, beyond the 21st degree of latitude. From thence southward, a great part of the country was still subject to a very powerful Hindoo prince, to whom many great Rajahs* paid tribute. The last of these Princes dying without issue, most of his territories submitted to usurpers, and to the Mahomedan princes of Golcon-

* Princes, or Nobles, very much resembling the great Nobility in Europe under the feudal governments. *Rajah* is derived from a Sanskrit word, signifying *splendor*.

dah and Viziapour, who had served as generals in his army.

Aurengzebe, son of Shaw Gehān, the grandson of Acbar, completed the conquest of many countries that his predecessors had in vain attempted to subdue. On his return from the Deckan, he ordered the city of Aurengabad to be built, to commemorate his victories *. His dominions, according to Major Rennell, reached from the 10th to the 35th degree of north latitude, and was, at the broadest part, of nearly an equal extent. His revenue is calculated to have been about thirty-five millions of pounds sterling :—an astonishing sum, especially in a country where the productions of the earth that are necessary for the support of man, are scarcely above a third of the price that the necessities of life bear in England †.

Aurengzebe

* His first wife is buried there, to whose memory he erected a mosque, and a magnificent tomb.

† Besides the difference in the price of food, it must be considered that the native of Hindostan has no

Aurengzebe died in 1707, after a reign of forty-nine years ; and though, to attain the throne, he confined his father to his seraglio, murdered his brothers, and was guilty of many other enormities ; yet, being once established on it, and seeing no competitors, he paid such close attention to the affairs of government, and to the impartial administration of justice, was so judicious in his political conduct, and successful in his wars, that he deserves to be ranked with the ablest princes who have ever reigned in any age or country.

It was the policy of the court of Delhi frequently to change the viceroys. A historian relates, that one of them left the city, sitting with his back towards the head of the elephant ; and on being asked the reason, replied, That it was to look out for his successor. The vast distance of some of

farther occasion for fuel than what may be necessary to prepare his temperate meal ; nor for clothing to guard him against inclemencies that are unknown in those mild regions.

the

the provinces from the throne, suggested the propriety of this measure, as well as of the regulations we have mentioned. But, with all the policy that human foresight might devise, such extensive dominions could only be governed and preserved under wise and vigorous rulers; and such, when we consider the ordinary course of nature, and the usual education of princes, could not be expected in any long succession. Aurengzebe was a phenomenon that rarely appears in the sphere of royalty: his mind was formed during his long struggle for the empire, while he was obliged to command his passions, and study the ways and characters of mankind. “His sceptre was too ponderous to be wielded by the feeble hands of his successors;” and, in less than sixty years from his death, his wonderful empire was reduced almost to nothing.

Nizam al Muluc, viceroy of the Deckan, who, without open rebellion, had in reality rendered himself independent, to avert the

storm with which he was threatened from the ministers of Mahomed Shaw, is supposed to have suggested to *Thamas* Kouli Kawn, who was then at Candahar, his celebrated invasion of Hindostan.

Thamas, after a single battle, entered the city of Delhy, and the vanquished emperor laid his *regalia* at his feet. Having collected immense wealth, and reserved to himself all the countries belonging to the Mogul empire that were on the other side of the Indus, he reinstated Mahomed Shaw on the throne with much solemnity, and returned with his army into Persia. It is said that, before his departure, he informed the emperor, who the persons were who had betrayed him, and gave him much wholesome advice. But the fabric was now shaken to its foundation, the treasury was empty, the troops were mutinous, the prince was weak, the ministers were unfaithful, and the viceroys of the distant provinces, though they affected submission,

no longer respected commands which they knew could not be enforced, and in the end rendered their stations, that formerly were of short duration, hereditary in their families. All that now belongs to Shaw Allum, the present nominal emperor of Hindostan, is the city of Delhy, and a small district round it, where, even deprived of sight by the barbarous hand of a rebel, he remains an empty shadow of royalty, an instance of the instability of human greatness, and of the precarious state of despotic governments.

Throughout Hindostan there are many rajahs to be found, who still enjoy the territories of their ancestors. Some never were subdued, and owe their independence to the natural situation of their possessions, which renders invasion difficult. Others were permitted, from policy or necessity, to retain them, on condition of paying a stipulated tribute.

The Hindoos are the only cultivators of the land, and the only manufacturers. The Mahomedans who came into India were soldiers, or followers of a camp, and even now are never to be found employed in the labours of husbandry or the loom.

S K E T C H IV.

*Government. Public Buildings. Forts,
and Places of the Residence of Rajabs.*

THE government throughout Hindoostan seems to have been anciently, as it is now, feudal; and if we may judge from the apparently happy state of those countries where the destructive hand of the conqueror has not yet been felt, and from the inviolable attachment which the Hindoos bear to their princes, we must conclude, that, under their native sovereigns, they were governed on principles of the most just and benevolent policy. In those countries the lands were highly cultivated; the towns and their manufactures flourish; the villages were composed of neat and
com-

commodious habitations, and filled with cheerful inhabitants ; and wherever the eye turned, it beheld marks of the mild protection of the government, and of the ease and industry of the people. Such was Tanjore, and some other provinces, not many years ago.

Under the government of the Hindoo emperors, there were several kings or *great Rajahs*, who were immediately subordinate to the emperor ; and other inferior Rajahs, or nobles, who paid tribute to their respective superiors, and who, when summoned to the field, were obliged to attend them, with a certain number of men in arms, in proportion to the value of their possessions. Besides the estates of the Rajahs, there were other hereditary lands belonging to persons of less note, and some that were appropriated to charitable and religious purposes. We likewise find, that in many parts of Hindostan, certain lands or commons were attached to the different villages,

villages, which were cultivated by the joint labours of their inhabitants. The care of these lands was committed to the elders of the village, and their produce applied to assist such of the community as stood in need of it, to defray the expence of festivals, and to pay dancers and players, who might occasionally be employed for the amusement of the villagers.

The Ryuts, or peasants, were allowed a certain portion of the harvest, by the lord or proprietor of the land, with which they maintained their families, provided and kept their cattle, and were furnished with seed for the succeeding season. The portion given to the peasant seems to have varied, and to have been chiefly determined by the fertility or barrenness of the soil, the ease or difficulty of cultivation, or the abundance or failure of the harvest.

In countries that are plentifully supplied with water, the labour of the husbandman is much diminished, and his crops are
generally

generally very abundant; but on the coast of Coromandel, where the soil is for the most part sandy, and water scarce, greater exertion is required, which is often but scantily repaid.

In such countries as have not the advantage of being watered by considerable rivers; or in such parts where the water cannot be conveyed from them to the adjacent fields; tanks were made, which, being filled during the periodical rains, furnished water for the rice-fields, and for the cattle in the dry season. Some of these reservoirs are of great extent, and were made by inclosing deep and low situations with a strong mound of earth*. Others of less magnitude, for the use of temples, towns, or gardens, are of a quadrangular form, lined with stone, descending in

* On the banks of the great tanks, are generally found a Choultry and a Temple.

regular steps from the margin to the bottom *.

In the towns, as well as in most of the villages, are Choultries, or public buildings for the reception of travellers, which were erected and endowed by the munificence of the prince, the generosity of some rich individual, or, not uncommonly, in consequence of some pious vow.

A Brahman resides near, who furnishes the needy traveller with food, and a mat to lie upon; and contiguous to them is a tank or well, that those who halt, may have it in their power to perform their ablutions before they eat or proceed on their journey.

The *Dewuls*, or temples, called by the Europeans *Pagodas*, are still very nu-

* I have seen some of these measuring between 3 and 400 feet on the side. The Hindoos, from some superstitious notion, never construct any thing of an exact square, but rather oblong; though the difference is frequently so small as scarcely to be perceptible to the eye.

merous, especially in the southern provinces, and some of them of such remote antiquity, that no account is left, either in writing or by tradition, when or by whom they were erected. But the northern provinces being first conquered, the seat of the Mahomedan government fixed, and its greatest force exerted in those parts, most of the temples were destroyed, the images of stone broken, and those of metal melted to cover the floors of the mosques and palaces, that the faithful Mussulman should have the satisfaction daily to trample on what had been held sacred by the Hindoo.

The temples at Hurdwar, where the Ganges enters Hindostan; at Matra, the supposed birth-place of Krishna; at Oudgein, at Benaras, and at Jaggernaut, on the coast of Orixas; a temple on the top of a mountain at Trippety, about 40 miles N. E. of Arcot; one on an island called Seringham, which is formed by the rivers
Cavery

Cavery and Coleroon, near Trichanapoly; and one on the island of Ramafferam, between Ceyloan and the continent, seem from the most distant times to have been constantly held in the highest veneration. There are also many others that are much resorted to; but of all those of which I have any knowledge, I believe that in Seringham * is the largest.

At

* About a mile from the western extremity of the island of Seringham, and at a small distance from the bank of the Coleroon, stands the celebrated pagoda. It is composed of seven square inclosures, one within the other, and standing at 350 feet parallel distance from each other. The walls are of stone and mortar, and twenty-five feet high: every inclosure has four large gateways, with a high tower over them, one being in the centre of each side, and opposite to the four cardinal points. The outward gateway to the south is richly ornamented with pillars, some of which are single stones 33 feet long, and 5 in diameter, and those that form the roof of the gateway, which is flat, are still larger. The pagoda is consecrated to Vishnou, and in the inner inclosure are the altars and the image of that deity. The Brahmans who belong to the pagoda are very numerous, and with their families are said to amount to some thousands of souls.

During

At the pagoda of Jaggernaut, people of all casts and ranks eat at the same board, without

During the struggles between the English and French nations for superiority in the Carnatic, and in support of the Mahomedan viceroys, whose cause they respectively espoused, the repose of the Brahmans was disturbed, and their temple profaned; it was alternately taken possession of by the French and English armies. When those rude intruders first attempted to enter it, a Brahman who stood on the top of the outer gateway, after having in vain supplicated them to desist, rather than be a witness of such pollution, threw himself on the pavement below, and dashed out his brains. As the first inclosure afforded room more than sufficient for their reception, at the intreaties of the Brahmans they did not proceed any farther.

About half a mile east from this pagoda is another called Jumbookishna. When the French, who, with their ally Chunda Saib, had been for some time shut up in those two pagodas, surrendered them to Mr. Laurence in June 1752, a thousand Rajahpout seapoys refused to march out of Seringham until assured that their conquerors would not pass beyond the third inclosure, declaring they would die to a man in defending the passage to it: but Mr. Laurence, admiring their courage, and respecting their devotion, far from giving them offence, ordered that none should go beyond the second.

ORME, &c.

Tavernier gives the following description of a temple near Amidabad, which the Mahomedans had converted

without distinction or pre-eminence. This is peculiar to that place, being no where else allowed; and the permission, or rather order, for the pilgrims of different casts to eat together, is said to be in commemoration of their hero and philosopher Krishna *, who always recommended complacency and affection for each other. A great quantity of victuals is every day

verted into a mosque: "Il y avoit, en ce lieu là, une
 " pagode dont les Mahomedans se sont mis en possession pour en faire une mosqué. Avant que d'y
 " entrer, on passe trois grandes cours, pavées de marbre, et entourées de galleries, et il n'est pas permis
 " de mettre le pied dans la troisieme sans oter ses souliers. Le dedans de la mosqué est ornée a la
 " mosaïque, la plus grande partie étant d'agates de
 " diverses couleurs, qu'on tire des montagnes de
 " Cambaya, qui ne sont qu'à deux journées de là.
 " On y voit plusieurs sepultures des rois idolatres, lesquelles sont comme autant de petites chapelles
 " à la mosaïque, avec de petites colonnes de marbre, qui soutiennent une petite voute, dont le sepulcre est couvert."

*Voyage de Tavernier, Tome III. Page 59,
 Edition de Paris, 1724.*

* Krishna is represented in the *Mahabarat*, and other works, to be the god Vishnou in one of his incarnations.

prepared, and, after being placed before the altars, is partaken of by the pilgrims. The Brahmans belonging to this pagoda pretend, that it was built by order of the emperor, at the beginning of the Kaly-Youg *, in honour of Vishnou, by whom the house of Pandoo was peculiarly protected.

There are to be seen ruins on the coast of Coromandel, near Sadras, called, by Europeans, *the seven pagodas*, by the natives, Mavalipuram. It appears that a temple and palace of great extent, once stood here. Many of the characters and hieroglyphics with which the walls abound, are no longer understood; and though tradition informs us that this place was at a considerable distance from the shore, most of the ruins are now covered with the water †.

The

* See *Astronomy of the Hindoos*, page 224.

† There are here many pieces of sculpture in very perfect preservation, which, with many others scattered over

The temples at Salfette*, which are hewn out of the solid rock, and contain an incredible number of pillars, and figures in bas-relief, announce a work of such astonishing labour, that the people are firmly persuaded it could not be executed by men, but was performed by genii by order of the gods.

The Hindoo poets frequently mention *Duarka* as a place highly celebrated. It is said to have stood at the extremity of the peninsula, and to have been swallowed up by the sea, a few days after the death of Krishna.

At the hour of public worship, the people are admitted to a peristyle, or vestibule, the roof of which in the large pagodas is supported by several rows of pillars; and while the Brahmans pray before the image, and perform their ceremonies, the dancing women dance in

over Hindostan, prove the great superiority of the ancient Hindoos in this art, to their later descendants.

* Besides the pagodas of Salfette, several of a similar kind are found in different parts of Hindostan.

the court, or under the portico, singing the praises of the god to the sound of various musical instruments.

The inauguration of a temple is attended with great ceremony and proportional expence. After it is completely finished, the Brahmans are perhaps obliged to wait several months, before they find, by their astrology, a fit day for that solemnity. The day is afterwards annually celebrated, and is called *the feast of the Dewul*. Every temple is dedicated to some particular deity, and each has its annual feast, beginning with the day on which the inauguration was performed; it lasts ten days; and to temples that are held in particular veneration, pilgrims resort on that occasion from almost every part of Hindostan. Few come without an offering, by which means alone, the revenue of some of the temples is rendered very considerable; but in the countries that are under the Mahomedan

medan yoke, the Brahmans, as well as the pilgrims, are usually taxed by the government.

Throughout Hindostan we meet with many places of defence, which, from their construction, as well as by tradition, appear also to be of great antiquity, and seem designed to resist the force of time as well as of the enemy. These alone are sufficient to shew, that the humane laws of Brimha could not secure the mild Hindoos from being disturbed by the fatal effects of ambition; and that the passions in every climate are too powerful to be restrained, even by the wisest and most salutary regulations. The building of places of security we find commanded by the law itself; for in the code of Hindoo laws, in a recapitulation of the qualities and things necessary for a magistrate or ruler, it is said, “ He shall erect a
“ strong fort in the place where he chuses
“ to reside, and shall build a wall on all

“ the four sides, with towers and battle-
“ ments, and shall enclose it with a
“ ditch,” &c.

Some of those fortresses are by situation so strong as to baffle all the efforts of art in a regular attack, and are only to be reduced by surprise or famine. Such is the fort now called Dowlatabad near Aurengabad, Golcondah near to Hydrobad, Gualior*, and many others. But

* Gualior, belonging to the Rajah of Ghod, was taken by surprise by the English in 1780 from the Mahrattas, who were then in possession of it.

It stands on a rock, about four English miles in length, of unequal breadth, and nearly flat at the top. The sides are almost perpendicular in every part; for where the rock is not so naturally, it has been made so by art. The height from the plain below is unequal, but generally from 200 to 300 feet. The rampart that goes round the top conforms to the edge of the precipice. The only ascent is by stone steps, which are defended at the bottom by a wall and towers, and in the way up by seven strong stone gateways, at certain distances from each other. On the top there are many noble buildings, reservoirs for water, and even cultivated land. At the north-west foot of the mountain is a large and well-built town.

these

these seem only to have been intended by the natives as places of retreat in case of need, and for the security of their families and treasures in times of danger; and not for their usual residence, or the defence of the country.

In open and plain countries, the forts are constructed with high walls, flanked by round towers, and are inclosed by a wet or dry ditch *. The Rajah and his family dwell within the fort, nearly adjoining to which is the town, or pettah.

The place of residence of the Polygar Rajahs, or those whose possessions are in woody and hilly countries, is frequently found furrounded with an impervious thicket, closely planted with bamboos and

* I have known instances of their having aligators bred in the ditches of their forts, which corresponds with what Pliny mentions. In speaking of the different nations of India he says, *Horatæ urbe pulchrâ, fossis palustribus munitâ ; per quas crocodili, humani corporis avidissimi, aditum nisi ponte non dant.* PLIN. lib. vi. cap. 20.

other thorns. A road leads from the open country through the thicket to an area in the centre of it, sometimes forming a plain of several miles in circumference, in the middle of which is the town. Should it be near to mountains, a road similar to the other, communicates with them on the opposite side, the entrance to which is commonly defended by a fort, or a deep trench and breast-work. These roads are narrow, prolonged by frequent windings, and intersected by barriers; and, when an attack is apprehended, they are rendered impassable by cutting ditches and felling trees. By such frequent interruptions, the progress of troops towards the town is necessarily slow, during which they are liable to be constantly annoyed by those who may be concealed in the thickets*.

Even

* The following is a description of the attack of one of those places, as extracted from a letter of Colonel Fullarton to Lord Macartney and the Council

Even the common roads through the *Pollams*, or possessions of these Rajahs, have generally impervious woods on each side,

Council at Madras, contained in his Account of military Operations in the southern Parts of India, in the Campaigns of 1782, 1783, and 1784 :

“ On our arrival before the town of Shevigerry, he (the Polygar chief) retired to the thickets, near four miles deep, in front of his *Comby*, which they cover and defend. He manned the whole extent of a strong embankment, that separates the wood and open country ; was joined by other associated Polygars, and mustered eight or nine thousand men in arms. Finding that they trifled with our proposals, the line was ordered under arms in the morning, and orders were given for the attack. It commenced by the Europeans, and four battalions of Seapoys, moving against the embankment which covers the wood. The Polygars, in full force, opposed us, but our troops remained with their firelocks shouldered, though under a heavy fire, until they approached the embankment, where they gave a general discharge and rushed upon the enemy. By the vigour of this advance, we got possession of the summit, and the Polygars took post on the verge of the adjoining wood, disputing every step with great loss on both sides. As we found the *Comby* could not be approached in front, we proceeded to cut a road through impenetrable thickets

“ for

side, and gateways or barriers across, which, besides serving as a defence, are intended for the purpose of levying a duty on merchandise.

“ for three miles, to the base of the hill that bounds
“ the *Comby* on the west. We continued to cut our
“ way under an unabating fire from 8000 Polygars,
“ who constantly pressed upon our advanced party,
“ rushed upon the line of attack, piked the bullocks
“ that were dragging the guns, and killed many of
“ our people. But these attempts were repulsed by
“ perseverance, and before sunset we had opened a
“ passage entirely to the mountain, which is extremely
“ high, rocky, and in many places almost perpendicular.
“ Having resolved to attack from this unexpected
“ quarter, the troops undertook the service and attained the summit. The Polygar parties posted to
“ guard that eminence being routed, after much firing
“ we descended on the other side and flanked the
“ *Comby*. The enemy, seeing us masters of the mountain, retreated under cover of the night by paths
“ inaccessible to regular troops, and we took possession of this extraordinary recess.”

S K E T C H V.

Casts.

THE Hindoos are divided into four casts* or tribes, the Brahman, the Khatry, the Bhyse, and the Soodera. These casts are at present again divided into two parties, or sects, though we must suppose them to have been originally united. The one is called the Vishnou-Bukht, and the other the Sheevah-Bukht, or the followers of Vishnou, and the followers of Sheevah. The former distinguish themselves by painting the forehead

* Diodorus Siculus erroneously divides the Hindoos into seven casts. Into this mistake he may have been led by the Chandalas, and the division of the Vishnou and Sheevah-Bukht, or by taking some of the tribes for casts.

with a horizontal line, and the latter with a perpendicular one *.

According to the Hindoo account of the creation, as contained in the sacred books, the Veds †, and explained in different Sastras,

* Besides the four casts above mentioned, there is an adventitious tribe, or race of people, called in the Sanskreet, Chandalas; and on the coast of Coromandel, Pariars; who are employed in the meanest offices, and have no restrictions with regard to diet. Their number, compared with that of any other cast, is inconsiderable, and seems evidently to consist of those persons that have been expelled their casts, which is a punishment inflicted for certain offences. Were a Hindoo of any of the other casts to touch a Chandala, even by accident, he must wash himself and change his raiment. He would refrain from the productions of the earth, if he knew that they had been cultivated by a Chandala. A Chandala cannot enter a temple, or be present at any religious ceremony. He has no rank in society, and cannot serve in any public employment. Hence the punishment of expulsion, which is supposed in its consequences to extend even to another life, becomes more terrible than that of death.

† The Veds, or, as pronounced in some parts of Hindostan, Beds, and on the coast of Coromandel Vedams, contain all the principles of their religion, laws,

Sastras*, Brama, or God, having commanded the world *to be*, created Bawaney, who, dancing and singing the praises of the Supreme, dropped from her womb three eggs upon the ground, from which were produced three beings, Brimha, Vishnou, and Sheevah. To the first Brama gave the power of creating the things of this world; to the second, that of cherishing; and to the third, that of restraining and correcting them.

Brimha created the Brahman from his mouth: his rank was, therefore, the most eminent; and his business, to perform the

laws, and government, and are supposed to be of divine origin. The Tallingahs, and Malabars or Tamouls, generally change the B into V, and terminate the Sanskreet words with an M.

* Some of the Sastras are commentaries on the Veds, and have been written by different ancient Pundits. The Neetee Sastra is a system of ethics. The Dharma Sastra treats of religious duties, &c.

Pooran, which we often find mentioned, literally signifying *ancient*, is a title given to a variety of works which treat of their gods and heroes.

rites of religion, and to instruct mankind in their duty.

He created the Khatry from his arms ; and his duty was to defend the people, to govern, and to command.

He next created the Bhyse from his thighs and belly ; and his business was to provide and to supply by agriculture and traffic.

The Soodera he created from his feet ; and to him devolved the duty to labour, to serve, and to obey.

He then proceeded to create all other animate and inanimate things ; and the Supreme Being infused into mankind the principles of piety, of justice, of compassion, and of love ; of lust, of avarice, of pride, and of anger ; with understanding and reason, to preside over and apply them.

Brimha having reflected within himself, and being inspired by the *principle of wisdom*, wrote rules for the promotion of
virtue,

virtue, the restraining of vice; fixed the duties of the Brahman, the Khatry, the Bhyse, and the Soodera; and calling these writings *Veds*, he delivered them to the Brahman, with power to read and to explain them *.

The Brahmans shed no blood, and eat no flesh †; their diet is rice and other ve-

* “ The natural duty of the Brahman is peace, self-restraint, patience, rectitude, wisdom, and learning.”

“ The natural duties of the Khatry are bravery, glory, not to flee from the field, rectitude, generosity, and princely conduct.”

“ The natural duty of the Bhyse is to cultivate the land, to tend the cattle, to buy and sell.”

“ The natural duty of the Soodera is servitude.”

“ A man being contented with his own particular lot and situation obtaineth perfection.”

“ A man by following the duties which are appointed by his birth, doeth no wrong.”

“ A man’s own calling ought not to be forsaken.”

Bhagvat Geeta:

The Brahmans only may read the Veds; the Khatries may hear them read; but the other casts may only hear the Sastras, or Commentaries on the Veds.

† Porphyry and Clement of Alexandria, speaking of the ancient Brahmans, say, they drank no wine, nor eat any animal food.

getables,

getables, prepared with a kind of butter called ghee*, and with ginger and other spices; but they consider milk as the purest food, as coming from the cow, an animal for whose species they have a sacred veneration †.

All the Brahmans are not priests, yet all priests are Brahmans. Those who are not of the order of the priests are employed as secretaries and accountants in various civil departments; and there are instances

* *Ghee* is butter melted and refined, which, thus prepared, may be kept a considerable time.

† This veneration for the ox may have been ordained to preserve an animal from slaughter that is of so great utility to mankind, particularly in Hindostan, which is productive but of few horses comparatively with the number of its inhabitants. The respect which the Egyptians entertained for the same animal, may have been borrowed from the Hindoos, or have arisen from the same cause, which perhaps also gave birth to the bull of Zoroaster. In the code of Gentoo laws, we find, “that if any one shall exact labour from a bullock that is hungry or thirsty, or oblige him to labour when fatigued, or out of season, the magistrate shall fine him.”

of

of Brahmaus being first ministers, not only to Hindoo princes, but even to Mahomedans, being preferred on account of their knowledge, sobriety of manners, and constant application. None of these, however, can be admitted into the priesthood, and in their appearance they are only distinguished from the other Hindoos by the mark on their forehead. They likewise abstain from eating any thing that has had life in it; and they meet with attention from the members of the other casts, though not in so great a degree as the priests. But those who are of the priesthood confine their attention to the performance of religious ceremonies, to the service of the temples, to study, and to the education of youth.

Throughout the Hindoo laws, which were most probably composed by the Brahmaus, reigns an uncommon degree of partiality to their cast. They claim a pre-eminence in rank, even to their

I

princes,

princes, or rajahs, who are of the second, or Khattry cast. A rajah will receive, and taste with respect, the food prepared by a Brahman, but a Brahman dare not eat of any thing that may have been touched by one of another cast. In the administration of justice, the punishment of a Brahman for any crime is milder, and in general of a less disgraceful nature, than that of another man, for the same offence; and they have descended to the most minute circumstances, in order to preserve that deference and respect which they have established as their due.

It is said, in their laws, “ If a Brahman
“ commit a crime deserving of a capital
“ punishment, the magistrate shall, to
“ prevent his committing a similar crime
“ in future, sentence him to perpetual im-
“ prisonment. There is no crime in the
“ world so great as that of murdering a
“ Brahman; and therefore no magistrate
“ shall

“ shall ever desire the death of a Brahman,
 “ or cut off one of his limbs.

“ Whatever orders such Brahmans as
 “ are Pundits shall deliver to the Ryots
 “ from the Sastra, the Ryots shall ac-
 “ knowledge and obey.

“ If a Soodera give much, and fre-
 “ quent, molestation to a Brahman, the ma-
 “ gistrate shall instantly put him to death.

“ If a Brahman go to wait on a
 “ prince, the servants and *derbans* shall
 “ not obstruct his entrance, but give him
 “ a ready admission.

“ If a Brahman be passenger in a boat,
 “ he shall not pay any thing to the water-
 “ man; and he shall enter and leave the
 “ boat before any other of the passen-
 “ gers,” &c. In settling precedence, and
 making way on the road, all are obliged
 to yield to the Brahmans*.

The

* Diodorus Siculus, in speaking of the casts
 among the Hindoos, says, “ Primum est philosopho-

The functions of royalty devolve without exception on the Khatry cast; and the possessions and authority of their rajahs are hereditary, descending in the line of legitimate male primogeniture. But as the right of blood descends only to *this* degree, in default thereof the prince may adopt any one of his kinsmen to be his successor*, who, from the time of his adoption, obtains the rights and the appellation of his son.

The younger branches of the families of rajahs generally serve in a military capacity, and have sometimes lands given them which they hold by a feudal tenure.

All commercial transactions are committed to the Bhyse, or Bannian.

“rum qui ceteris, numero pauciores, supereminet dignitate. Hi ab omni opere immunes, neque serviunt cuiquam neque imperant.”

Diod. Siculus, Lib. II. cap. x.

* Instances of this kind frequently occur. Viziam-ram-rauze, the present rajah of Vizianagaram, was adopted in preference to his elder brother Sittaram-rauze.

The

The Soodera cast is by far more numerous than all the other casts together, and comprises the artisan, and the labourer of every kind. The mechanics and artisans are again divided into as many classes as there are professions; for the children are universally brought up to follow the business or profession of the father.

No one of any cast can quit it, or be admitted into another: a precision which precludes error, prescribes to all their respective duties, and prevents them from infringing on the customs or privileges of each other.

Though the other casts have greater liberty with respect to diet than the Brahmans, yet they scrupulously refrain from what is forbidden them, and will not partake of what may have been provided by any of an inferior cast, or different religion*.

They

* Were a Hindoo to break those rules, he would forfeit or lose his cast. It having been found requisite

They may eat fish and flesh, but not of all kinds indifferently; and to abstain from them is considered a virtue, as may be observed in the following passage of the Heetopades † :

“ Those

to send some regiments of Seapoys from one English settlement to another by sea, those who were Hindoos were permitted to provide and carry with them water and provisions for their own particular use. One of the ships happening to be longer in the passage than the Hindoos had expected, nothing remained to them, for several days before their arrival at land, but a very small quantity of dry rice to each daily, without water to dress it, and scarcely more than sufficient to wet their mouths; yet they could not be prevailed on to taste the other water or provisions that were on board, though almost expiring from thirst and want of nourishment.

† The Heetopades, Heetopadesa, or Apologues of Vishnou-Sarma, an ancient Brahman, was translated from the Sanskrit by Mr. Charles Wilkins, and published in 1787. Mr. Wilkins says, that the meaning of the word is, *useful instruction*. Sir William Jones acquaints us, in a discourse to the society of Calcutta, “ That the fables of Vishnou-Sarma, improperly called “ the fables of Pilpay, are the most beautiful and ancient collection of apologues in the world, and are “ now extant under different names in various languages,

“ Those who have forsaken the killing
 “ of all; those whose houses are a sanc-
 “ tuary to all; they are in the way to
 “ heaven.”

“ There is one friend, Religion, who
 “ attendeth even in death, though all
 “ other things go to decay with the body.”

No Hindoo of any cast is allowed, by his religion, to taste any intoxicating liquor; it is only drank by the Chandalahs, or outcasts; and the wine or liquor mentioned by Quintus Curtius we are at a loss to account for, unless it were the toddy, or juice of the cocoa-nut and palmyra tree, which, before it be fermented, is of a cool-

“ guages. That they appear to have been first translated from the Sanskrit in the sixth century, by Buzerchumih, chief physician, and afterwards vizeer, to the great Anushirwan, king of Persia.” Mr. Wilkins observes, that the Persian version of Abul Mala Nasser Alla Mustofi, made in the 515th year of the Hegira, was translated into French with the title of *Les conseils et les maximes de Pilpa, Philosophe Indien, sur les divers etats de la vie*; and that this resembles the original more than any other translation he has seen.

ing purgative quality, and drank on that account *.

That the Hindoos retain their original character and manners, notwithstanding the conquest of their country by strangers, is owing to the strict observance of their rules and customs, from which no hope of advantage or fear of punishment can possibly engage them to depart.

* From the toddy, when fermented, an unwholesome spirit is made, which is drank by the Chandalahs or Parriars, and the lower classes of Mahomedans and Europeans. As it may every where be had, and at a low price, it is difficult to prevent the soldiers from using it to excess, which greatly contributes to the ruin of their healths and constitutions.

S K E T C H VI.

Devotees.

IN every part of Hindostan we meet with numbers of devotees, distinguished by various names, but not restricted to any cast. They become such from choice, and every Hindoo, except the Chandalah, is at liberty to adopt this mode of life.

Of all the numerous classes of devotees, none are so much respected as the Saniaffies and Yogeys. They quit their relations, and every concern of this life, and wander about the country without any fixed abode.

It is said, in their sacred writings, “That
“ a Saniaffy, or he who shall devote him-
“ self to a solitary religious life, shall have
“ no

“ no other clothing, but what may be necessary to cover his nakedness, nor any other worldly goods but a staff in his hand, and a pitcher to drink out of. That he shall always meditate on the truths contained in the sacred writings, but never argue on them. That his food shall be confined to rice and other vegetables ; that he shall eat but once a-day, and then sparingly. That he shall look forward with desire to the separation of the soul from the body, and be indifferent about heat, or cold, or hunger, or praise, or reproach, or any thing concerning this life ; and that, unless he strictly follow these rules, and subdue his passions, he will only be more criminal, by embracing a state, the duties of which he could not perform, neglecting those he was born to preserve.”

The precise distinction between the Yogey and the Saniaffy is not known. The former

former in Sanskrit, signifies a devout person; the latter, one who had entirely forsaken this world. It is said in the dialogues between Krishna and Arjoon, in the Mahabarat,

“ Learn, son of Pandoo, that what they
 “ call *Sānias*, or a forsaking of the world,
 “ is the same with *Yōg*, or the practice of
 “ devotion.”

“ The man who is happy in his heart,
 “ at rest in his mind, and enlightened with-
 “ in, is a *Yogey*, or one devoted to God,
 “ of a godly spirit, and obtaineth the im-
 “ material nature of *Brahm* the Supreme.”

“ The man who keepeth the outward
 “ accidents from entering the mind, and
 “ his eyes fixed in contemplation between
 “ his brows; who maketh the breath pass
 “ equally through his nostrils, who hath
 “ set his heart upon salvation, and who is
 “ free from lust, fear, or anger, is for ever
 “ blessed in this life.”

“ He cannot be a *Yogey* who in his actions hath not abandoned all views.”

“ The *Yogey* constantly exerciseth the spirit in private. He is of a subdued mind, free from hope. He planteth his seat firmly on a spot that is neither too high nor too low, and sitteth on the sacred grass that is called *Koos*, covered with a skin, or cloth.—There he, whose business is the restraining of his passions, should sit, in the exercise of devotion, for the purification of his soul, keeping his head, his neck, and his body steady, without motion, his eyes fixed on the point of his nose, looking at nothing else around. The *Yogey* of a subdued mind, thus employed, in the exercise of devotion, is as a lamp standing in a place without wind, which waveth not.”

“ Supreme happiness attendeth him whose mind is thus at peace, whose carnal affections and passions are subdued, and who is in God and free from sin.”

“ The

“ The man whose mind is endued with
“ devotion, beholdeth the supreme soul
“ in all things, and all things in the su-
“ preme soul.”

“ The *Yogey* who believeth in unity,
“ and worshipeth me present in all things,
“ dwelleth in me.”

“ This divine discipline which is called
“ *Yog*, is hard to be attained by him who
“ hath not his soul in subjection, but it
“ may be acquired by him who taketh
“ pains.”

“ The *Yogey* is more exalted than the
“ *Japasivees*, those zealots who harass
“ themselves in performing penances.”

“ He is both a *Yogey* and a *Saniafy*
“ who doeth that which he hath to do in-
“ dependent of the fruit thereof.”

“ Works are said to be the means by
“ which a man may acquire devotion, so
“ rest is called the means for him who
“ hath attained devotion.”

“ When

“ When the all-contemplative *Saniasy* is
 “ not engaged with objects of the senses,
 “ nor in works, then he is called one who
 “ hath attained devotion.”

“ The soul of the conquered placid
 “ spirit, is the same in heat and in cold, in
 “ pain and in pleasure, in honour and dis-
 “ grace.”

“ The man whose mind is replete with
 “ divine wisdom and learning, who stand-
 “ eth on the pinnacle, and hath subdued
 “ his passions, is said to be devout *.”

It is not improbable that some of the passages in the sacred writings which were enigmatical, being understood literally by the ignorant, have given rise to those extravagant penances, with which some of the devotees torture themselves. In one of the above quotations they seem even to

* Bhagvat Geeta. The above quotations, as well as others, are not taken in the exact order in which they follow in the work, but are selected from different parts, as they suited the subject treated of.

be condemned; the Yogey being said to be more exalted than the Tapasivee, &c. I saw one of the latter, who having made a vow to keep his arms constantly extended over his head, with his hands clasped together, they were become withered and immoveable. Not long ago, one of them finished measuring the distance between Benares and Jaggernaut with his body, by alternately stretching himself upon the ground and rising; which, if he performed it as faithfully as he pretended, must have taken some years to accomplish. Some make vows to keep their arms crossed over their breasts for the rest of their days, others to keep their hands for ever shut, and their nails are sometimes seen growing through the back of their hand; some are chained to a particular spot, and others never lie down, but sleep leaning against a tree *.

There

* *Philosophos eorum quos Gymnosophistas vocant, ab exortu ad occasum perstare contuentes solem immobilibus oculis,*

There are frequent instances of devotees and penitents throwing themselves under the wheels of the chariots * of Sheevah or Vishnou, when the idol is drawn out to celebrate the feast of a temple, and being thereby crushed to death: and not long since we saw an account of the aged father of a numerous offspring, who devoted himself to the flames to appease the wrath of a divinity, who, as he imagined, had for some time past afflicted his family and neighbours with a mortal epidemical disease.

The Pandarams on the coast of Coromandel are followers of Sheevah; they rub their faces and bodies with the ashes of burnt cow-dung, and go about the towns and villages singing the praises of their God.

oculis, ferventibus arenis toto die alternis pedibus insistere.
Plin. lib. vii. cap. 2.

* These chariots are more properly great moveable towers, which require some hundreds of men to draw them.

The

The Cary-patry-pandarams, are a set of religious persons, who make a vow never to speak; they go to the doors of houses and demand charity by striking their hands together. They take nothing but rice, which is given them ready prepared, and, if it be sufficient to satisfy their hunger, they pass the rest of the day sitting in the shade, and scarcely looking at any object that may come before them.

The Tadinums go about begging, and singing the history of the different incarnations of Vishnou. They beat a kind of tabor; and have hollow brass rings round their ankles, which, being filled with small pebbles, make a considerable noise as they walk along.

The ancients knew that there were different classes of devotees amongst the Hindoos; Strabo speaks of three, one that lived in the forests and among the mountains, one that went naked, and a third, less rigid, who frequented the towns and
K villages;

villages; but he, as well as others, frequently confound them with the Brahmanis. Those who came to the camp of Alexander were evidently not Brahmanis, but some of these devotees. Calanus, who burnt himself in the presence of Alexander and his officers, is said to have gone naked; but the Brahmanis neither go naked, nor commit any of those acts of extravagance. Their lives are uniformly and indolently decent, and they give themselves up more or less to study, according to their genius or character.

S K E T C H VII.

Religion of the Hindoos.

WHATEVER opinion may be formed of the Hindoo religion itself, we cannot deny its professors the merit of having adhered to it with a constancy unequalled in the history of any other. The number of those who have been induced or compelled to quit their doctrines, notwithstanding the long period of their subjection, and the persecutions they have undergone, is too inconsiderable to bear any proportion to the number of those who have adhered to them.

It is a circumstance very singular, and merits particular attention, that, contrary to the practice of every other religious society,

society, the Hindoos, far from disturbing those who are of a different faith, by endeavours to convert them, cannot even admit any proselytes; and that, notwithstanding the exclusion of others, and though tenacious of their own doctrines, they neither hate nor despise, nor pity, such as are of a different belief, nor do they think them less favoured by the Supreme Being than themselves. They say, that if the Author of the universe preferred one religion to another, *that only* could prevail which he approved; because to suppose such preference, while we see so many different religions, would be the height of impiety, as it would be supposing injustice towards those that he left ignorant of his will; and they therefore conclude, that every religion is peculiarly adapted to the country and people where it is practised, and that all, in their original purity, are equally acceptable to God.

The Brahmans*, who translated from the Sanskrit language the laws and customs of the Hindoos, say in the preliminary discourse prefixed to their work ;

“ From men of enlightened understand-
 “ ings and sound judgment, who, in their
 “ researches after truth, have swept away
 “ from their hearts malice and opposition,
 “ it is not concealed that the diversities of
 “ belief, which are causes of enmity and
 “ envy to the ignorant, are in fact a de-
 “ monstration of the power of the Supreme
 “ Being.”

“ The truly intelligent well know, that
 “ the difference and variety of created
 “ things, and the contrarieties of constitu-
 “ tions, are types of *his* wonderful attri-
 “ butes, whose complete power formed all
 “ things in the animal, vegetable, and ma-
 “ terial world, whose benevolence selected
 “ man to have dominion and authority over

* See Sketch II. p. 66.

“ the rest ; who, having bestowed on him
“ judgment and understanding, gave him
“ supremacy over the corners of the world ;
“ who, having put into his hands the con-
“ trol and disposal of all things, appointed
“ to each tribe its own religion ; and who
“ instituted a variety of casts, and a mul-
“ tiplicity of different customs, but views
“ with pleasure in every place the mode of
“ worship particularly appointed to it ; he
“ is with the attendants upon the mosque,
“ in counting the sacred beads ; and he is
“ in the temple with the Hindoos, at the
“ adoration of the idols.”

However the intention of those idols may have been corrupted in a long course of practice by the ignorant multitude of artful priests, they, as well as their various deities, seem evidently to have been only designed to shew the attributes of a Being of whom we cannot form any precise or simple idea, and who cannot be represented under any particular shape ; neither have they any
image

image of Brama*, or God, who they sometimes call the *Principle of Truth*, the *Spirit of Wisdom*, the *Supreme Being*, and epithets of the same kind, expressive of his goodness and power. They say, “ that
“ the mind may form some conception of
“ his attributes, when brought separately
“ before it; but who can grasp the whole
“ within the limited circle of human
“ ideas?”

Bernier, who was an attentive traveller, a faithful narrator, and who, if we make allowances for the prejudices of the age in which he lived, may be considered as a judicious observer, gives the following account of a conversation he had with some of the principal pundits at Benares, upon the subject of the worship of idols amongst the Hindoos.

“ Lorsque je descendis le long du Gange,
“ et que je passai par Benares, j’allai trouver

* See Sketch V. p. 109.

“ le chef de Pundets qui fait là sa demeure
“ ordinaire. C’est un religieux tellement
“ renommé pour son savoir, que Chah
“ Jehan *, tant pour sa science que pour
“ complaire aux Rajas, lui fit pension de
“ deux mille roupies. C’étoit un gros
“ homme, très bien fait, et qu’on re-
“ gardoit avec plaisir : pour tout vêtement
“ il n’avoit qu’une espee d’écharpe
“ blanche de foye, qui étoit liée à l’entour
“ de sa ceinture, et qui pendoit jusqu’à
“ mi-jambe, avec un autre écharpe rouge,
“ de foye, assez large, qu’il avoit sur ses
“ épaules comme un petit manteau. Je
“ l’avois vu plusieurs fois à Delhi dans
“ cette posture, devant le Roi, dans l’As-
“ semblée de tous les Omrahs, et marcher
“ par les rues tantot à pied tantot en Palcky.
“ Je l’avois aussi vu, et j’avois conversé
“ plusieurs fois avec lui, parceque pen-
“ dant un an il s’étoit toujours trouvé à

* The father of Aurengzebe : his name is generally
written by the English, Shaw Jehan :

“ notre

“ notre conference devant mon Agah, à
“ qui il faisoit la cour, a fin qu’il lui fit
“ redonner sa pension, qu’ Aurengzebe,
“ parvenu à l’Empire, lui avoit otée, pour
“ paroître grand Musulman. Dans la
“ visite que je lui rendis a Benares, il me
“ fit cent caresses, et me donna même la
“ collation dans la Bibliotheque de son
“ Université avec le six plus fameux Pun-
“ dets de la ville. Quand je me vis en si
“ bonne compagnie, je les priai tous, de
“ me dire leur sentiment sur l’adoration de
“ leurs Idoles; car je leur disois que je
“ m’en allois des Indes extrêmement scan-
“ dalisé de ce coté là, et leur reprochois
“ que c’étoit une chose contre toute sorte
“ de raison et tout à fait indigne de gens
“ savans et Philosophes comme eux:”

“ Nous avons veritablement, me dirent
“ ils, dans nos temples, quantité de sta-
“ tues diverses, comme celle de Brahma*,

* This is probably a mistake of Bernier, as the Hindoos have no statue of *Brama*, who is God, the Supreme Being.

“ Mahadeu,

“ Mahadeu, Genich, et Gavani *, qui
 “ font des principaux et des plus parfaits
 “ Deutas, et meme de quantité d’autres
 “ de moindre perfection, auxquelles nous
 “ rendons beaucoup d’honneur, nous nous
 “ prosternons devant elles, et leur presen-
 “ tons des fleurs, du ris, des huiles, de
 “ fenteurs, du safran et autres choses sem-
 “ blables avec beaucoup de ceremonie:
 “ neantmoins, nous ne croyons point que
 “ ce statues soient ou Brahma même, ou
 “ Béchen † lui même, et ainsi des autres,
 “ mais seulement leurs images et represen-
 “ tations, et nous ne leur rendons ces hon-
 “ neurs qu’à cause de ce qu’elles repre-
 “ sentent; elles sont dans nos Deuras §,
 “ a fin qu’ il y ait quelque chose devant les
 “ yeux qui arrête l’esprit; et quand nous
 “ prions, ce n’est pas la statue que nous
 “ prions, mais celui qui est représenté par
 “ la statue: au reste nous reconnoissons que

* Probably, Bawany.

† Vishen, or Vishnou.

§ Dewuls, or temples.

“ c’est Dieu qui est le maitre absolu et le
“ seul Tout-puissant.”

The vulgar, whose understandings are only exercised by the usual occupations and occurrences in their particular sphere of life, and the feeble or ignorant amongst the higher ranks of mankind, instead of going into speculative reflections, naturally fix their attention on the external object that is presented to them, which, aided with a little art, gradually leads them into a superstitious veneration of things, to which an inquiring and thinking mind easily understands that none is due. Nor need we go to Hindostan for instances of the truth of this assertion.

If we, therefore, abstract our minds from the abuses, and inquire into the spirit, of the Hindoo religion, we shall find that it inculcates the belief in one God only, without beginning and without end ; nor can any thing be more sublime than their idea of the Supreme Being. As a proof of this,
I shall

I shall quote some stanzas from the hymn to Narrayna, or the Spirit of God, taken, as Sir William Jones informs us, from the writings of their ancient authors.

Spirit of Spirits, who, through ev'ry part
Of space expanded, and of endless time,
Beyond the reach of lab'ring thought sublime,
Badst uproar into beauteous order start ;
Before heav'n was, thou art.

Ere spheres beneath us roll'd, or spheres above,
Ere earth in firmamental æther hung,
Thou sat'st alone, till, through thy mystic love,
Things unexisting to existence sprung,
And grateful descant sung.

Omniscient Spirit, whose all-ruling pow'r
Bids from each sense bright emanations beam ;
Glow in the rainbow, sparkles in the stream,
Smiles in the bud, and glistens in the flow'r
That crowns each vernal bow'r ;

Sighs in the gale, and warbles in the throat
Of every bird that hails the bloomy spring,
Or tells his love in many a liquid note,
Whilst envious artists touch the rival string,
Till rocks and forests ring ;

Breathes in rich fragrance from the Sandal grove,
Or where the precious musk-deer playful rove ;

In

In dulcet juice, from clust'ring fruit distils,
And burns salubrious in the tasteful clove :
Soft banks and verd'rous hills
Thy present influence fills ;
In air, in floods, in caverns, woods, and plains,
Thy will inspirits all, thy sovereign Maya reigns.

Bl crystal vault, and elemental fires,
That in th' æthereal fluid blaze and breathe ;
Thou, tossing main, whose snaky branches wreath
This pensile orb with intertwisting gyres ;
Mountains, whose lofty spires,
Presumptuous, rear their summits to the skies,
And blend their em'rald hue with sapphire light ;
Smooth meads and lawns, that glow with varying dyes
Of dew-bespangled leaves and blossoms bright,
Hence ! vanish from my sight
Delusive pictures ! unsubstantial shows !
My soul absorb'd one only Being knows,
Of all perceptions one abundant source,
Whence ev'ry object, ev'ry moment flows :
Suns hence derive their force,
Hence planets learn their course ;
But suns and fading worlds I view no more ;
God only I perceive ; God only I adore.

Brimha, Vishnou, and Sheevah, are undoubtedly only emblems of the power, the goodness, and justice of the Supreme Being,

Being, and are sometimes called the three united in one.

In the dialogues between Krishna and Arjoon, Krishna says: " I am the creator
" of all things, and all things proceed
" from me. Those who are endued with
" spiritual wisdom know this, and worship
" me."

" I am the soul, which is in the bodies
" of all things. I am the beginning and
" the end. I am time ; I am all-grasping
" death ; and I am the resurrection. I
" am the feed of all things in nature,
" and there is not any thing animate or
" inanimate without me.

" I am the mystic figure Oom*, the
" Reek, the Sam, and the Yayoor Veds.

* Oom is said to be a mystic word, or emblem, to signify the Deity, and to be composed of Sanskrit roots, or letters; the first of which stands for Creator; the second, Preserver; and the third, Destroyer. It is forbidden to be pronounced, except with extreme reverence.

WILKINS.

" I am

“ I am the witness, the comforter, the
“ asylum, the friend. I am generation,
“ and dissolution : in me all things are re-
“ posited.

“ The whole universe was spread abroad
“ by me.

“ The foolish are unacquainted with my
“ supreme and divine nature. They are
“ of vain hope, of vain endeavours, and
“ void of reason ; whilst those of true
“ wisdom serve me in their hearts, undi-
“ verted by other gods.

“ Those who worship other gods, wor-
“ ship me. I am in the sacrifice, in the
“ spices, in the invocation, in the fire, and
“ in the victim.”

Arjoon says in reply : “ Thou art the
“ prime Creator—Eternal God ! Thou art
“ the Supreme ! By thee the universe was
“ spread abroad ! Thou art Vayoo, the
“ god of the winds ; Agnee, the god of
“ fire ; Varoon, the god of the oceans,
“ &c.

“ Reverence

“ Reverence be unto thee ; again and
 “ again reverence, O thou, who art all in
 “ all ! Great is thy power, and great thy
 “ glory ! Thou art the father of all things ;
 “ wherefore I bow down, and with my
 “ body prostrate on the ground, crave thy
 “ mercy. Lord, worthy to be adored !
 “ bear with me as a father with a son ; a
 “ friend with a friend ; a lover with the
 “ beloved.” •

In speaking of serving the Deity, Krishna
 says : •

“ They who delighting in the welfare
 “ of all nature, serve me in my incor-
 “ ruptible, ineffable, and invisible form ;
 “ omnipotent, incomprehensible, standing
 “ on high, fixed, and immoveable, with
 “ subdued passions, and who are the same
 “ in all things, shall come unto me.

“ Those whose minds are attached to
 “ my invisible nature, have the greater
 “ labour, because an invisible path is dif-
 “ ficult to corporeal beings. Place thy
 “ heart

“ heart on me, and penetrate me with thy
“ understanding, and thou shalt hereafter
“ enter unto me. But if thou shouldst
“ be unable at once stedfastly to fix thy
“ mind on me, endeavour to find me by
“ means of constant practice.

“ He, my servant, is dear to me, who
“ is free from enmity ; merciful, and ex-
“ empt from pride and selfishness ; who
“ is the same in pain and in pleasure ;
“ patient of wrongs ; contented ; and
“ whose mind is fixed on me alone.

“ He is my beloved, of whom man-
“ kind is not afraid, and who is not afraid
“ of mankind ; who is unsolicitous about
“ events ; to whom praise and blame are
“ as one ; who is of little speech ; who is
“ pleased with whatever cometh to pass ;
“ who has no particular home, and is of
“ a steady mind.”

In treating of good works, he says :

“ Both the desertion and practice of
“ works, are the means of happiness.

L

“ But

“ But of the two, the practice is to be
“ distinguished above the desertion.

“ The man, who, performing the duties
“ of life, and quitting all interest in them,
“ placeth them upon Brahm, the supreme,
“ is not tainted with sin, but remaineth like
“ the leaf of the lotus unaffected by the
“ waters.

“ Let not the motive be in the event :
“ be not one of those, whose motive for
“ action is in the hope of reward.

“ Let not thy life be spent in inaction :
“ perform thy duty, and abandon all
“ thoughts of the consequence. The
“ miserable and unhappy are so about the
“ event of things ; but men, who are
“ endued with true wisdom, are unmind-
“ ful of them.”

Notwithstanding that the Hindoos are
separated into the Vishnou Bukht and
Sheevah Bukht, and that a variety of
sects are to be found over the whole pen-
insula, the chief articles of their religion

“ are

are uniform. All believe in Brama, or the Supreme Being ; in the immortality of the soul ; in a future state of rewards and punishments ; in the doctrine of the metempsychosis ; and all acknowledge the Veds as containing the principles of their laws and religion. Nor ought we to wonder at the schisms that have arisen in such a vast space of time, but rather be surprised, that they have been so mild in their consequences ; especially when we reflect on the numbers that arose amongst ourselves, and the dreadful effects they produced in a period so much shorter.

Their rules of morality are most benevolent ; and hospitality and charity are not only strongly inculcated, but I believe nowhere more universally practised than amongst the Hindoos.

“ Hospitality is commanded to be exercised even towards an enemy, when he cometh into thine house : the tree doth

“ not withdraw its shade even from the
“ wood-cutter.

“ Good men extend their charity unto
“ the vilest animals. The moon doth not
“ withhold her light even from the cot-
“ tage of the Chandala *.

“ Is this one of us, or is he a stranger?
“ —Such is the reasoning of the ungene-
“ rous: but to those, by whom liberality
“ is practised, the whole world is but as
“ one family.”

* Outcast.

S K E T C H V I I I .

Mythology of the Hindoos.

Notwithstanding what has been said in the foregoing Sketch, it must be owned, that the people in general believe in the existence of inferior deities, which, like the divinities of the Greeks and Romans, are represented under different forms, and with symbols expressing their different qualities and attributes.

Bewaney, as the mother of the gods, is held in high veneration, but the other goddeffes are always represented as the subordinate powers of their respective lords.

Bṛiṁha is said, in Sanskrit, to mean the wisdom of God. On his head is a crown.

crown. He is represented with four hands; in one he holds a sceptre; in another the veds*; in a third a ring, or circle, as an emblem of eternity; and the fourth is empty, being ready to assist and protect his works. Near his image is the hanse, or flamingo, on which he is supposed to perform his journies.

His goddess Serafwaty is the patroness of imagination and invention, of harmony and eloquence. She is usually represented with a musical instrument in her hand; and is supposed to have invented the Devanagry letters, and the Sanskrit language, in which the divine laws were conveyed to mankind.

“ Sweet grace of Brimha’s bed !
 Thou, when thy glorious lord
 Bade airy’nothing breathe and blest his pow’r,
 Sat’st with illumin’d head,
 And, in sublime accord,
 Seven sprightly notes to hail th’ auspicious hour,
 Led’st from their secret bow’r :

* See Sketch V. p. 111.

They drank the air ; they came
 With many a sparkling glance,
 And knit the mazy dance,
 Like yon bright orbs, that gird the solar flame,
 Now parted, now combin'd,
 Clear as thy speech, and various as thy mind.

Young passions, at the fount,
 In shadowy forms arose,
 O'er hearts, yet uncreated, sure to reign :
 Joy, that o'erleaps all bounds,
 Grief, that in silence grows,
 Hope, that with honey blends the cup of pain,
 Pale fear, and stern disdain,
 Grim wrath's avenging band,
 Love, nurs'd in dimple smooth,
 That ev'ry pang can sooth.

Thee, her great parent owns,
 All ruling eloquence ;
 That, like full Ganga, pours her stream divine,
 Alarming states and thrones :
 To fix the flying sense
 Of words, thy daughters, by the varied line,
 (Stupendous art !) was thine ;
 Thine, with the pointed reed *,
 To give primeval truth
 Th' unfading bloom of youth,

And

* The pen employed by the Hindoos to write on paper is a small reed. To write on leaves, which is the usual method, they employ a pointed iron instrument,

And paint on deathless leaves high virtue's meed ;
 Fair Science, heav'n-born child,
 And playful Fancy on thy bosom smil'd.

 Who bids the fretted vene
 Start from his deep repose,
 And wakes to melody the quiv'ring frame ?
 What youth, with godlike mien,
 O'er his bright shoulder throws
 The verdant gourd that swells with struggling flame :
 Nared *, immortal name !
 He, like his potent fire,
 Creative spreads around
 The mighty world of sound,
 And calls from speaking wood ethereal fire ;
 While to th' accordant strings
 Of boundless heav'ns, and heav'nly deeds, he sings.

ment, with which, properly speaking, they engrave; the leaves are generally of the palm-tree; they are cut into long regular stripes, about an inch broad; being of a thick substance, and smooth hard surface, they may be kept for almost any space of time, and the letters have the advantage of not being liable to be effaced or grow fainter. Their books consist of a number of those leaves, which by a hole pierced at one end are tied loosely together. After the writing is finished, they sometimes rub the leaves with a black powder, which filling up the incisures, renders the letters more conspicuous.

* Nared is the supposed son of Brimha, and was inventor of the Vene, a fretted instrument supported by two gourds.

But

But look ! the jocund hours
 A lovelier scene display,
 Young Hindol sportive in his golden swing,
 High canopied with flow'rs ;
 While Ragnies ever gay
 Toss the light cordage, and in cadence sing
 The sweet return of spring."

In the argument to this poem, we are told, that every name, allusion, or epithet, is taken from approved treatises. It is addressed to Seraṣwatī, as goddess of harmony: the musical modes are deified, and an original *rāg*, or god of the mode, is supposed to preside over each of the six seasons* ; each *rāg* is attended by five

* It must be here observed, that there are six seasons in India :

Sēcčār, the dewy season.

Hěēmāt, the cold season.

Vāfānt, mild season, or spring.

Greeṣhmā, hot season.

Vārfā, the rainy season.

Sārāt, breaking, or the breaking up, or end of the rains.

See WILKINS.

ragnies,

ragnies, or *nymphs of harmony*; each has eight sons, or *genii*, of the same divine art; and to each *rág* and his family is appropriated a distinct season, in which alone his melody can be sung or played at prescribed hours of the day and night. The mode of *Deipec*, or *Cupid the inflamer*, is supposed to be lost; and a tradition is current in Hindostan, that a musician who attempted to restore it was consumed by fire from heaven.

“ Ah ! where has Deipec veil’d
His flame-encircled head ?
Where flow his lays, too sweet for mortal ears ?
O loss how long bewail’d !
Is yellow Cāmōd fled ?
But, earth-born artist, hold !
If e’er thy soaring lyre
To Deipec’s notes aspire,
Thy strings, thy bow’r, thy breast, with rapture bold,
Red light’ning shall consume ;
Nor can thy sweetest song avert the doom.”

The last couplet of the poem alludes to the celebrated place of pilgrimage, at the confluence of the *Ganga* and *Yamna*, which
the

the Serafwaty, another sacred river, is supposed to join under ground.

“ These are thy wondrous arts,
 Queen of the flowing speech,
 Thence Serafwaty nam’d, and Vany bright !
 Oh ! joy of mortal hearts,
 Thy mystic wisdom teach ;
 Expand thy leaves, and, with ethereal light,
 Spangle the veil of night.
 If Lepit please thee more,
 Or Brahmy, awful name !
 Dread Brahmy’s aid we claim,
 And thirst, Vacdevy, for thy balmy lore,
 Drawn from that rubied cave,
 Where meek-ey’d pilgrims hail the triple wave.

In the temples of Vishnou *, this god is generally worshipped under the form of a human figure, having a circle of heads, and four hands, as emblems of an all-seeing and all-provident being. The figure of the *garoora*, a bird †, on which he is supposed

* See Sketch V. p. 109.

† This sacred bird is a large brown kite, with a white head. The Brahmans at some of the temples of Vishnou, accustom birds of that species that may be in the neighbourhood, to come at stated times to be fed, and call them by striking a brass plate.

to ride, is frequently to be found immediately in front of his image, and sometimes sitting on a serpent with several heads. They relate many different incarnations of Viṣṇou. One of his names, in his preserving quality, is Hāry.

“ Nearly opposite to Sultan-gunge, a
 “ considerable town in the province of
 “ Bahar, there stands a rock of granite,
 “ forming a small island in the midst of
 “ the Ganges, known to Europeans by
 “ the name of *the rock of Jebanguery*,
 “ which is highly worthy the traveller’s
 “ notice for a vast number of images carved
 “ in relief upon every part of its surface.
 “ Amongst these there is Hary, of
 “ a gigantic size, recumbent upon a coiled
 “ serpent, whose heads, which are numerous,
 “ the artist has contrived to spread
 “ into a kind of canopy over the sleeping
 “ god, and from each of its mouths issues a
 “ forked tongue, seeming to threaten death
 “ to

“ to any whom rashness might prompt to
“ disturb him. The whole figure lies al-
“ most detached from the block on which
“ it is hewn ; is finely imagined, and ex-
“ ecuted with great skill. The Hindoos
“ are taught to believe, that at the end of
“ every *kalpa*, or creation, all things are
“ absorbed in the deity, and that in the
“ interval to another creation, he reposeth
“ himself on the serpent *Seśha*, duration,
“ and who is also called *Ananta*, or end-
“ less *.”

Lechemy is the consort of Viśhnou, and is the goddess of abundance and prosperity.

Sheevah is represented under different human forms, and has a variety of names, but is generally called Sheevah and Mahadeg.

* Note of Mr. Wilkins to his translation of the Heetopades.

Facing the image is that of an ox in a suppliant posture; it being supposed, that this animal was selected by him as his favourite conveyance.

In his destroying quality he appears as a fierce man, with a snake turned round his neck.

He is also called the god of good and evil fortune; and as such is represented with a crescent in front of his crown.—“ May
“ he, on whose diadem is a crescent, cause
“ prosperity to the people of the earth *.”

One of the names of his goddess is Gowry; who is also called Kaly, from kala, time; which by the Hindoo poets is always personified, and made the agent of destruction.

Varoona is the god of the seas and waters, and is sometimes represented as riding on a crocodile.

* Heetopades.

Vayoo is the god of the winds, and rides on an antelope, with a fabre in his right hand.

Agnee is the god of fire, has four arms, and rides on a ram.

The earth is personified by the goddess Vafoodha, who, in a verse of the Heetopades, is called Soerabhy, or the cow of plenty.

Nature is represented as a beautiful young woman, called Prakreety.

The sun has several names and epithets. He is sometimes called Sôur and Shan, and king of the stars and planets. In the temple of Bis Eishuar at Benares, there is an ancient piece of sculpture well executed, representing this god sitting in a car, drawn by a horse with twelve heads, alluding to the twelve signs of the Zodiac *. But the horse in general is represented with only seven heads.

* Mr. Foster.

The name of his goddess is Sangia, and is supposed to be the mother of the river Jumna.

Chandara, or the moon, is also represented sitting in a car, but drawn by antelopes, and holding a rabbit in the right hand.

Vreehaspaty is the god of science and learning; and his attendants, the Veedyadharies, or literally, professors of science, are beautiful young nymphs.

Ganes is the god of policy and prudence, and is worshipped before any enterprise.

Veekrama is the god of victory. It is said to have been the custom to sacrifice a horse to him, by letting him loose in a forest, and not again employing him.

Fame has several names, and is represented as a serpent with a variety of tongues.

Darma Deva is the god of virtue, and is sometimes represented by the figure of a white bull.

Virsavana

Virsavana is the god of riches, and is represented as a man riding on a white horse. He is likewise called Cobhair.

Dhan-wantary is the god of medicine. —“When life hath taken its departure, though Dhan-wantary were thy physician, what could he do *?”

Yam Rajah, or Darham Rajah, seems to hold the same offices with the Hindoos, that Pluto and Minos held with the Greeks. He is judge of the dead, and ruler of the infernal regions. He has a sceptre in his hand, and rides on a buffalo. He was begot by Sour, or the sun, on a daughter of Bisoo-karma, great architect of the heavenly mansions, and patron of artificers.

Darham Rajah's assistants are Chiter and Gopt. The former has the care of reporting the good, the latter, the bad actions of mankind. And that these may be exactly known, two genii attend as spies on

* Heetopades.

every one of the human race ; the spy of Chiter on the right, and that of Gopt on the left. As soon as any man dies, the Jambouts, or messengers of death, convey his soul to Darham's tribunal, where his actions are proclaimed, and sentence immediately passed upon him. The souls of the wicked, after being confined in Narekha*, and punished according to their offences, are sent back to the world to animate other bodies of men or beasts, according to their actions and inclinations. Those, whose conduct has been checkered with good and bad, likewise appear again on the stage of life: and those trials, punishments, and transmigrations continue to be repeated, until they be corrected of every disposition to vice. But the Hindoos shudder at the idea of eternal punishment, as being wholly incompatible with the justice and goodness of God.

* The name given to the infernal regions, which are divided into a variety of places, adapted to the different degrees of punishment.

Darham Rajah has no power over the souls of those holy men, whose lives are spent in piety and benevolence, unbiaſſed by the hope of reward, or the dread of puniſhment. Theſe are conveyed by the genii to the upper regions of happineſs, and are afterwards admitted to Moukt, the ſupreme bliſs, or abſorption in the univerſal ſpirit.

In their mythology there are ſeveral accounts of Kriſhen and the nine Gopia, which correſpond with Apollo and the Muſes of the Greeks. He is repreſented as a young man, and ſometimes as playing on a Mourley or flute. He is likewiſe called Mohun, or the beloved; Mænoher, or the heart-catcher; Birge-rajah, Birge-put, and Birge-nat, from the country of Birge, near Matra, where he lived many years, and which was famous for the beauty of its women, moſt of whom were ſuppoſed to have partaken of his embraces.

The god of love has many epithets, descriptive of his powers, but the usual one is Kama-deva, or, literally, the god of desire.

In the argument of a hymn to this deity, published at Calcutta, Sir William Jones informs us, “ that according to the
“ Hindoo mythology, he was the son of
“ Maya, or the general attracting power ;
“ that he was married to Retty, or affection ; and that his bosom friend is Vasant, or the spring : that he is represented as a beautiful youth, sometimes
“ conversing with his mother, or consort,
“ in the midst of his gardens and temples ; sometimes riding by moon-light
“ on a parrot, and attended by dancing
“ girls, or nymphs, the foremost of whom
“ bears his colours, which are a fish on a
“ red ground : that his favourite place of
“ resort is a large tract of country round
“ Agra, and principally the plain of Mathra, where Krishen also and the nine
“ Gopia

“ Gopia usually spend the night with music and dance : that his bow is of sugarcane, or flowers ; the string, of bees ; and that his five arrows are each pointed with an Indian blossom, of a heating quality.” Many of his names are mentioned in the hymn.

“ What potent god from Agra’s orient bow’rs
 Floats through the lucid air ; whilst living flow’rs,
 With sunny twine, the vocal arbours wreath,
 And gales enamour’d heav’nly fragrance breathe ?
 Hail, power unknown ! for at thy beck
 Vales and groves their bosoms deck,
 And every laughing blossom dresses,
 With gems of dew, his musky tresses.
 I feel, I feel, thy genial flame divine,
 And hallow thee, and kiss thy shrine.

Know’st thou not me ?——
 Yes, son of Maya, yes, I know
 Thy bloomy shafts and cany bow,
 Thy scaly standard, thy mysterious arms,
 And all thy pains and all thy charms.

Almighty Cama ! or doth Smara bright,
 Or proud Ananga, give thee more delight ?
 Whate’er thy feat, whate’er thy name,
 Seas, earth, and air thy reign proclaim :
 All to thee their tribute bring,
 And hail thee universal king.

Thy confort mild, Affection, ever true,
 Graces thy side, her vest of glowing hue,
 And in her train twelve blooming maids advance,
 Touch golden strings, and knit the mirthful dance.

Thy dreadful implements they bear,
 And wave them in the scented air,
 Each with pearls her neck adorning,
 Brighter than the tears of morning.

Thy crimson ensign, which before them flies,
 Decks with new stars the sapphire skies.

God of the flow'ry shafts and flow'ry bow,
 Delight of all above and all below !

Thy lov'd companion, constant from his birth
 In heav'n clep'd Vassant, and gay Spring on earth,
 Weaves thy green robe, and flaunting bow'rs,
 And from the clouds draws balmy show'rs,
 He with fresh arrows fills thy quiver,
 (Sweet the gift, and sweet the giver,)
 And bids the various-warbling throng
 Burst the pent blossoms with their song.

He bends the luscious cane, and twists the string,
 With bees how sweet ! but ah, how keen their sting !
 He with fine flow'rets tips thy ruthless darts,
 Which through five senses pierce enraptur'd hearts ;
 Strong Champa, rich in od'rous gold,
 Warm Amer, nurs'd in heav'nly mould,
 Dry Nagkêzer, in silver smiling,
 Hot Kiticum, our sense beguiling,
 And last to kindle fierce the scorching flame,
 Loveshaft, which gods bright Bela name,

Can men resist thy pow'r, when Krishen yields,
 Krishen, who still in Matra's holy fields
 Tunes harps immortal, and to strains divine
 Dances by moonlight with the Gopia nine?

O thou for ages born, yet ever young,
 For ages may thy Bramin's lay be sung ;
 And when thy Lory spreads his em'rald wings,
 To waft thee high above the tower of kings,
 Whilst o'er thy throne the moon's pale light
 Pours her soft radiance through the night,
 And to each floating cloud discovers
 The haunts of blest or joyless lovers,
 Thy milder influence to thy bard impart,
 To warm, but not consume, his heart."

When Tanjore was taken by the English, a curious picture was found representing Kamadeva riding on an elephant, whose body was composed of the figures of seven young women, entwined in so whimsical but ingenious a manner as to exhibit the shape of that enormous animal*.

* Mr. Forster.

Several pieces of sculpture of the same figure, in bass-relief, have been met with in other parts of Hindostan.

The Eros of the Greeks is found riding on, and guiding a lion. The Hindoos place Kama on an elephant, the strongest of the brute creation, and perhaps the most difficult to be tamed, but afterwards the most docile. Yet, notwithstanding this affinity, it is possible the idea may have been original with both. They were both polished nations; the power of love is every where felt; and it may naturally have occurred to people of lively and poetical imaginations, to paint the influence of that passion, by representing the infant god governing the fiercest and strongest animals.

Lingam, similar to the Priapus or Phallus of the ancients, is always to be found in the temple of Sheevah, and is worshipped to obtain fecundity. For as the Hindoos depend on their children for performing those ceremonies to their manes, which they believe tend to mitigate punishment in a future state, they consider
the

the being deprived of them as a severe misfortune, and the sign of an offended God.

Amongst the fables that are told to account for the origin of the worship to Lingam, is the following :

“ Certain devotees in a remote time, had acquired great renown and respect ; but the purity of the heart was wanting ; nor did their motives and secret thoughts correspond with their professions and exterior conduct. They affected poverty, but were attached to the things of this world ; and the princes and nobles were constantly sending them offerings. They seemed to sequester themselves from the world ; they lived retired from the towns ; but their dwellings were commodious, and their women numerous and handsome. But nothing can be hid from the gods, and Sheeyah resolved to expose them to shame. He desired Prakreety* to accom-

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* Nature. See page 159.

pany him ; and assumed the appearance of a Pandaram of a graceful form. Prakreety appeared as herself, a damsel of matchless beauty. She went where the devotees were assembled with their disciples, waiting the rising sun to perform their ablutions* and religious ceremonies. As she advanced, the refreshing breeze moving her flowing robe, showed the exquisite shape, which it seemed intended to conceal. With eyes cast down, though sometimes opening with a timid but a tender look, she approached them, and with a low enchanting voice desired to be admitted to the sacrifice. The devotees gazed on her with astonishment. The sun appeared, but the purifications were forgotten ; the things for the Pooja † lay neglected ; nor was any worship thought of

* The Hindoos never bathe, nor perform their ablutions, whilst the sun is below the horizon.

† Pooja, is properly worship.

but that to her. Quitting the gravity of their manners, they gathered round her, as the flies round the lamp at night, attracted by its splendour, but consumed by its flame. They asked from whence she came; whither she was going? — “ Be
“ not offended with us for approaching
“ thee; forgive us for our importunities.
“ But thou art incapable of anger, thou
“ who art made to convey bliss; to thee,
“ who mayest kill by indifference, indig-
“ nation and repentment are unknown.
“ But whoever thou mayst be, whatever
“ motive or accident may have brought
“ thee amongst us, admit us into the num-
“ ber of thy slaves; let us at least have
“ the comfort to behold thee.”

“ Here the words faltered on the lip; the soul seemed ready to take its flight; the vow was forgotten, and the policy of years was destroyed.

“ Whilst the devotees were lost in their passions, and absent from their homes,

Sheevah

Sheevah entered their village with a musical instrument in his hand, playing and fingering like some of those who solicit charity. At the sound of his voice the women immediately quitted their occupations; they ran to see from whom it came. He was beautiful as Krishen on the plains of Matra *. Some dropped their jewels without turning to look for them; others let fall their garments without perceiving that they discovered those abodes of pleasure, which jealousy as well as decency has ordered to be concealed. All pressed forward with their offerings; all wished to speak; all wished to be taken notice of; and bringing flowers and scattering them before him, said:

“ Askest thou alms! thou, who art made
“ to govern hearts! Thou, whose countenance is fresh as the morning! whose
“ voice is the voice of pleasure; and thy

* Krishen of Matra may be called the Apollo of the Hindoos. See page 163.

“ breath like that of Vassant * in the
“ opening rose ! Stay with us and we will
“ serve thee ; nor will we trouble thy
“ repose, but only be jealous how to please
“ thee.”

“ The Pandaram continued to play, and sung the loves of Kama †, of Krishen, and the Gopia ; and smiling the gentle smiles of fond desire, he led them to a neighbouring grove, that was consecrated to pleasure and retirement. Sour began to gild the western mountains, nor were they offended at the retiring day.

“ But the desire of repose succeeds the waste of pleasure. Sleep closed the eyes and lulled the senses. In the morning the Pandaram was gone. When they awoke, they looked round with astonishment, and again cast their eyes upon the ground. Some directed their looks to those, who had been formerly remarked for their

* Vassant, the spring.

† Kama, the god of love. See page 164.

scrupulous

scrupulous manners; but their faces were covered with their veils. After sitting a while in silence, they arose, and went back to their houses with flow and troubled steps. The devotees returned about the same time from their wanderings after Prakreety. The days that followed were days of embarrassment and shame. If the women had failed in their modesty, the devotees had broken their vows. They were vexed at their weakness; they were sorry for what they had done; yet the tender sigh sometimes broke forth, and the eye often turned to where the men first saw the maid; the women the Pandaram.

“ But the people began to perceive, that what the devotees foretold came not to pass. Their disciples, in consequence, neglected to attend them; and the offerings from the princes and the nobles became less frequent than before. They then performed various penances; they sought for secret places among the woods, unfrequented

quented by man ; and having at last shut their eyes from the things of this world, and retired within themselves in deep meditation, they discovered, that Sheevah was the author of their misfortunes. Their understanding being imperfect ; instead of bowing the head with humility, they were inflamed with anger ; instead of contrition for their hypocrisy, they fought for vengeance. They performed new sacrifices and incantations, which were only allowed to have effect in the end to show the extreme folly of man in not submitting to the will of heaven. Their incantations produced a tyger, whose mouth was like a cavern, and his voice like thunder amongst the mountains. They sent him against Sheevah, who, with Prakreety, was amusing himself in the vale. He smiled at their weakness ; and killing the tyger at one blow with his club, he covered himself with his skin. Seeing themselves

selves frustrated in this attempt, the devotees had recourse to another, and sent serpents against him of the most deadly kind. But on approaching him they became harmless, and he twisted them round his neck. They then sent their curses and imprecations against him, but they all recoiled upon themselves. Not yet disheartened by all these disappointments, they collected all their prayers, their penances, their charities, and other good works, the most acceptable of all sacrifices, and demanding in return only vengeance against Sheevah, they sent a consuming fire to destroy his genital parts. Sheevah, incensed at this attempt, turned the fire with indignation against the human race; and mankind would soon have been destroyed, had not Vishnou, alarmed at the danger, implored him to suspend his wrath. At his intreaties Sheevah relented. But it was ordained, that in his temples those
parts

parts should be worshipped, which the false devotees had impiously attempted to destroy."

Those who dedicate themselves to the service of Lingam, swear to observe inviolable chastity. They do not, like the priests of Atys, deprive themselves of the means of breaking their vows; but were it discovered, that they had in any way departed from them, the punishment is death. They go naked; but being considered as sanctified persons, the women approach them without scruple, nor is it thought that their modesty should be offended by it. Husbands, whose wives are barren, solicit them to come to their houses, or send their wives to worship Lingam at the temples; and it is supposed, that the ceremonies on this occasion, if performed with proper zeal, are generally productive of the desired effect.

The Hindoos have demi-gods (*dii minoris gentis*) who, they say, enjoy immortality

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by drinking a beverage called Amrut. They are the tutelar deities of almost all the aërial and terrestrial regions; and every mountain, wood, river, town, or village, has its guardian divinity.

Their writings abound with fanciful relations of the feats of their demi-gods and heroes, very much resembling those of Bacchus, Hercules, and Theseus: and the wars of Ram with Ravana, tyrant of the island of Ceylon, form the subject of a beautiful epic poem, called the Ramayan.

Perhaps in no literary research we are more liable to be deceived, than in endeavouring to prove the near affinity of one nation to another, by a similarity in particular customs and opinions. But notwithstanding the weakness of argument grounded upon such a foundation, from what has been already said, there appears so near a resemblance between the mythology of the Hindoos, and that of the Egyptians and Greeks, as inclines us to believe,
that

that they originate from one common parent. The discussion of this point, however, I leave to those, who are abler to perform it; my wish, in the present work, being only to relate such facts as may perhaps open the way to further investigation and discovery.

S K E T C H IX.

Devotion and Worship of the Hindoos.

THE devotion of the Hindoos consists in going to the temples; in occasionally performing certain religious ceremonies at home; in prayers, fastings, and other penances; in making offerings, both on their own account, and for the souls of their dead relations; in frequent ablutions, and in charities and pious works.

According to the rules of their religion, they ought to pray thrice a day—in the morning; at noon; and in the evening—with their faces turned towards the east. They should at the same time perform their ablutions, and when they have an opportunity, should prefer a running stream to standing

standing water. But it is an indispensable duty to wash themselves before meals.

The offerings generally consist of money, fruits, flowers, rice, spices made at the temples, and incense. The offering on account of the dead is a cake, called Peenda, which ceremony is performed on the days of the new and full moon.

It has been asserted by some writers, that there is a tradition in Hindostan, that its devotion was formerly sanguinary, and that even human sacrifices were offered, as the most acceptable to their gods. But if such a tradition exists, the truth of it is at least extremely questionable. As far as we can investigate, the Hindoos appear to have been what they are at present, mild and humane; and we know not any trace of a custom so barbarous, unless we consider in that light those voluntary sacrifices which some enthusiasts make of themselves.

It is however true, that in their sacred writings mention is made of the Asmaïdh

Jug *, or sacrifice of the horse; of the sacrifice of the white elephant; of the Gomaidh Jug, or sacrifice of the cow; and even of the Narmaidh Jug, or human sacrifice. But it must be observed, that the things represented as fit to be sacrificed, have so many peculiarities, that we may conclude they are never to be found. If they have all the requisites that are described, it is said they will immediately regenerate from their ashes in the sight of the persons present at the sacrifice; and that unless they do ~~so~~, it denotes the displeasure of the Supreme Being with those who may have caused it to be performed. Under that denunciation, and with so many difficulties, we may suppose that such sacrifices have seldom or never been made; and we are at a loss to account for their being mentioned in their religious writings, unless it be to indicate, that nothing in this

* Jug, is sacrifice.

life is too sacred or valuable, to exempt it from being devoted to the service of the Almighty. The subject is not unworthy the investigation of the curious; but to what I have said, I can but add, that the only established sacrifice of any living thing, that I have heard of, is the sacrifice of the buffalo to Bawaney, at the feast of the Doshra, which is observed to celebrate her victory over the great, but wicked conqueror Afoor Mehkhafer towards the end of the Suttu Youg.

The worship of the Hindoos may be divided into two sorts, the Narganey Pooja, or worship of the invisible; and the Sarganey Pooja, or the worship before idols. But the followers of the latter are by far the most numerous: the former, comparatively speaking, are but few, and in the strict sense of the word may be termed deists. They have either retained the true meaning of their religion from the beginning, or have in later times abolished the fables of the

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the Brahmans, and restored it to its original purity. This seems to have been a principal object with Veias in his dialogues between Krishna and Arjoon; and it appears, that even in his time, above four thousand years ago, the adoration of the true god was confounded and lost in an artful and complicated mythology *.

At the hours of public worship the people resort to the temples. They begin by performing the ablutions at the tank, which is either to be found in front of the building, or in the great temples in the centre of the first court †. Leaving their slippers, or sandals, on the border of the tanks, they are admitted to a peristyle or vestibule, opposite to the building which contains the idols; where they observe great reverence

* See the Sketch on mythology.

† Some of the temples are of an oblong figure, and consist of two or more courts, immediately following each other. Some have only one inclosure, with the chapel, where the images are placed in the center of it.

and devotion; and whilst the Brahmans perform the ceremonies of the Jug or Pooja, the dancing women occasionally dance in the court, singing the praises of the divinity to the sounds of various musical instruments.

The Pooja may likewise be performed at home before the household images. Those who are to assist at it begin by washing themselves. They likewise wash the room or place destined for the ceremony; and then spread it with a new mat, or with a carpet that is only used for that purpose. On this they place the Sing Asin*, or throne, which is generally made of wood richly carved and gilt, though sometimes of gold and silver. The idol being put on the Sing Asin, the things necessary for the Pooja are laid upon the mat; consisting of a bell of metal; a conch shell to blow on; a censer filled with ral, bezoin, sugar, and

* Sing, is literally Lion, but is a term of distinction given to princes and great men.

other articles ; which is kept constantly burning, pieces of bezoin and ral being now and then thrown into it. Flowers separately and in garlands are scattered upon the mat. The idol is put into a metal bason, and being washed by pouring the water first on the head, is wiped and replaced on the Sing Asin. Cups or plates of gold, silver, or other metals, are spread before it, some filled with rice, others with different sorts of fruits, with dry sweetmeats and with cow's milk. The worshippers, repeat certain prayers and Ashlocks, or verses in praise of the god whom the idol represents.

The Brahman, who performs the ceremony, occasionally rings the bell and blows the shell. He gives the Tiluk, or mark on the forehead, to the idol, by dipping his right thumb in the dust of sandal wood, or other substance that has been prepared for that purpose, beginning at the top of the nose, and advancing upwards.

But

But the colour, the size, and shape of the Tiluk depend on the tribe the worshippers may be of; some tribes being marked with vermilion, others with turmerick, and some with a kind of white earth like chalk. A Brahman generally marks all the persons present in the same manner. The fruit and other articles of food that were spread before the idol, are divided amongst them; and the idol is then carefully wrapped up, and with the Sing Añin and the rest of the things used in the ceremony, kept in a secure place until another Pooja be performed.

A veneration for fire seems to have been common to all the ancient eastern nations, and it is evident, that the Hindoos, if they do not worship it, hold it in a sort of religious respect. Every day at sunrise the priests go to some river, or to the tanks of their temples, to perform the Sandivaney or worship to Brahma the Supreme. After having washed themselves, taking water in
the

the right hand, they throw it in the air before and behind them, invoking the Deity, and singing forth thanksgiving and praise. They then throw some towards the sun, expressing their gratitude for his having again appeared to dispel the darkness of the night.

Mr. Wilkins informs us, that they are enjoined to light up a fire at certain times, which must be produced by the friction of two pieces of wood of a particular kind; that with a fire thus procured all their sacrifices are burnt; the nuptial altar flames; and the funeral pile is kindled.

In the Heetopades it is said: "Fire is
" the superior of the Brahmans; the Brah-
" man is the superior of the tribes; the
" husband is the superior of women; but
" the stranger is the superior of all."

S K E T C H X.

Learning and Philosophy of the Brāhmans.

ALL the ancient sacred and profane writings of the Hindoos are in the Sanskrit language, which is now only known to the Pundits*, or men of learning; and is neither spoken nor understood by the rest of the nation. Yet as Sanskrit words are still found in use over the whole peninsula; and as most of the proper names of persons and ancient places are derived from that language, it is not im-

* Pundit is, a Sanskrit word, and an honorary title, signifying doctor or philosopher.

Mr. Wilkins informs us, that Sanskrit is composed from *San*, a preposition, signifying completion, and *krita*, done or finished.

probable, that it was once universal, however remote that period may be.

If we compare the Brahmans of the present day with the Brahmans* of antiquity, we shall, in almost every feature of their character, perceive the strongest resemblance. The difference that may exist between them, may partly have insensibly taken place in the lapse of time; but must chiefly be ascribed to the revolutions that have happened in their government.

The ancient Brahmans living in an age when the Hindoo empire flourished, cultivated science with an encouragement and success, of which their oppressed posterity cannot boast. Besides the study of the sacred, moral, and metaphysical writings of their nation, a principal part of their scientific pursuits seems to have been di-

* The words are evidently the same, and derive their origin from Brahma, God.

rected to astronomy, natural philosophy, and some branches of mathematics *.

But though the Brahmans may be inferior to their ancestors, as philosophers and men of science, their cast is still the only repository of the literature that yet remains: to them alone is entrusted the education of youth; they are the sole interpreters of the law, and the only expounders of their religion.

Bernier, in his letter, dated 4th October 1667, gives the following account of the literary pursuits of the Brahmans:

* A great resemblance may be found between the Gymnosophists of Ethiopia and the Brahmans, both in their tenets and customs; and according to Philostrates, they were descended from them. He says the Gymnosophists who settled in Ethiopia came from India; being driven from thence for the murder of their king near the Ganges. Lucian says, that the science of astronomy came originally from Ethiopia; perhaps therefore from those Gymnosophists who came from Hindostan. Strabo, lib. 15. says, that the Brahmans cultivated natural philosophy and astronomy.

“ La

“ La ville de Benares, est l'école
 “ generale, et comme l'Athenes de toute la
 “ gentilité des Indes, où les Brahmens et les
 “ Religieux, qui sont ceux qui s'appliquent
 “ à l'étude, se rendent. Ils n'ont point de
 “ Colleges ni de classes ordonnées, comme
 “ chez nous ; cela me semble plus tenir de
 “ cette façon d'école des anciens, les maitres
 “ étant dispersés par la ville dans leur
 “ maisons, et principalement dans les Jar-
 “ dins des Fauxbourgs, ou les gros mar-
 “ chands les souffrent. De ces maitres les
 “ uns ont quatre disciples, les autres six ou
 “ sept, et les plus renommés douze ou
 “ quinze tout au plus, qui passent les dix
 “ et les douze années avec eux. Toute
 “ cette étude est fort froide, parceque la
 “ plûpart des Indiens sont d'une humeur
 “ lente et paresseuse ; la chaleur du pays
 “ et leur manger y contribuant beaucoup.

“ Leur première étude est sur le Han-
 “ scrit*, qui est une langue tout à fait

* Or Sanskrit.

“ differente de l’Indienne ordinaire et
“ qui n’est fu que des Pundits. Elle s’ap-
“ pelle Hanscrit, qui veut dire langue
“ pure, et parcequ’ils tiennent que ce fut
“ dans cette langue que Dieu, par le
“ moyen de Brahma*, leur publia les
“ quatre Beths qu’ils estiment livres sacres;
“ ils l’appellent langue sainte et divine:
“ ils pretendant même qu’elle est auffi an-
“ cienne que Brahma, dont ils ne comp-
“ tent l’âge que par Leeques, ou centaines
“ de mille ans; mais je voudrois
“ caution de cette etrange antiquité.
“ Quoiqu’il en soit, on ne sauroit nier,
“ ce me semble, qu’elle ne soit tres an-
“ cienne, puisque leurs livres de religion,
“ qu’il est sans doute beaucoup, ne sont
“ ecrits que dans cette langue, et que de
“ plus, elle a ses auteurs de philosophie,
“ la médecine en vers, quelques autres

* He means Brimha.

“ poésies, et quantité d'autres livres, dont
“ j'ai vu une grande sale toute pleine dans
“ Benares.

“ Apres qu'ils ont appris le Kanskrit,
“ ce qui leur est tres difficile, parcequ'ils
“ n'ont point de grammaire qui vaille, ils
“ se mettent pour l'ordinaire à lire le Pu-
“ rane, qui est comme un interprete et
“ abrege des Beths, parceque ces Beths
“ sont fort gros, du moins si ce sont ceux
“ qu'on me montra à Benares : ils sont
“ même tres rares ; jusques-là que mon
“ Agah ne les a jamais pu trouver à
“ acheter, quelque diligence qu'il ait pu
“ faire ; aussi les tiennent ils fort secrets,
“ de crainte que les Mahometans ne met-
“ tent la main dessus, et ne les fassent
“ bruler, comme ils ont deja fait plusieurs
“ fois.

“ Entre leurs philosophes il y en a prin-
“ cipalement six fort fameux, qui sont six
“ sectes differentes. Les uns s'attachent à
“ celle

“ celle ci, et les autres à celle là, ce qui
“ fait de la difference, et cause même de la
“ jalousie entre les Pundets, ou docteurs ;
“ car ils sçavent qu’un tel est de cette secte,
“ et un tel d’une autre, et chacun d’eux
“ pretend que sa doctrine est bien meilleure
“ que celles des autres, et qu’elle est même
“ plus conforme aux Beths.

“ Tous ces livres parlent des premiers
“ principes des chûses, mais fort differe-
“ ment. Les uns tiennent que tout est
“ composé des petits corps, qui sont in-
“ divisibles, non pas à cause de leur soli-
“ dité, dureté, et resistance, mais à rai-
“ son de leur petitesse, et disent ainsi plu-
“ sieurs choses ensuite qui approchent des
“ opinions de Democrite et d’Epicure.

“ Les autres disent, que tout est com-
“ posé de matiere et de forme, mais pas
“ un d’eux ne s’explique nettement sur la
“ matiere, et bien moins encore sur la
“ forme.

“ D’autres veulent que tout soit composé
 “ des quatre elemens et du neant.

“ Il y en a auffi qui veulent que la lu-
 “ miere et les tenebres soient les premiers
 “ principes.

“ Il y en a encore qui admettent pour
 “ principe la privation, ou plutot les pri-
 “ vations, qu’ils distinguent du neant.

“ Il y en a enfin qui pretendent que tout
 “ est compose d’accidens.

“ Touchant ces principes en general,
 “ ils font tous d’accord qu’ils font eter-
 “ nels.”

The Hindoos, like some of the ancients, suppose that the soul is an emanation of the spirit of God breathed into mortals. But their manner of expressing this idea is more sublime; for instead of calling it a portion of the divine spirit, they compare it to the heat and light sent forth from the sun, which neither lessens nor divides his own essence.

Gowta-

Gowtama *, an ancient author of a metaphysical work, called Nayaya-daršana, makes a distinction between what he calls the divine soul, and the vital soul. The first, he says, is eternal, immaterial, and indivisible ; resembling in that respect the great Spirit from whence it came : and he thinks it would be monstrous to imagine, that this essence or spirit should be affected by the passions, to which mankind is subject. The second, he says, is a subtle element, which pervades all animated things ; and he observes, that it would be as absurd to suppose that desire or passions of any kind could exist in organized matter only, as to suppose they could exist in a piece of mechanism that was the work of human ingenuity. Taking it then for granted, that mankind partake in a certain

* This author is well known to the learned Brahmans. He is mentioned in the Heetopades as a prophet ; and the late Colonel Dow tells us, that he deposited a copy of one of the volumes of his work in the British Museum.

degree of the spirit of God, which is not liable to human passions; and that organized matter, merely as such, cannot possess any; the vital soul, or pervading element, is that which gives birth to our desires.

In speaking of man, he mentions, besides the five external senses of seeing, hearing, tasting, smelling, and feeling, one internal sense; by which we presume he means intellectual perception.

He says, that the external senses convey into the mind distinct representations of things; and thereby furnish it with materials for its internal operations; but that unless the mind act in conjunction with the senses, their operation is lost. Thus, for instance, a person in deep contemplation is frequently insensible to sound, nor does he perceive an object that is immediately before his eyes. That the ideas thus acquired by means of the external senses, produce new ideas by the internal operation

operation of the mind, which have also the power of exciting sensations of pleasure or of pain.

Reason, he says, is the faculty that enables us to conclude (from what falls under our immediate observation) upon things at the time not perceptible; as, when we see smoke, we know that it proceeds from fire. This reason, he continues, depends on our ideas, and is in proportion to the nature and extent of them; and therefore wherever our ideas are indistinct, our reason must be imperfect.

By perception, he says, we have an immediate knowledge of things in a certain degree, without the aid of reason; as of a horse, a tree, of hard or soft, sweet or bitter, hot or cold.

He then goes into a discussion of inference; takes notice of true and false inferences, and of things that can be demonstrated, and of those that cannot.

Memory, which he seems to take in a very comprehensive sense, and which he almost confounds with imagination, may, he says, be employed on things present as to time, but absent as to place ; on things past, and on things in *expectation*. He calls memory, the repository of knowledge, from which ideas already acquired, may be occasionally revived and called into action.

In speaking of letters, he says, by that heavenly invention a certain signification being given to figures and characters, the sight of them serves to revive ideas that have been neglected, or were not in action ; as well as to convey others we were unacquainted with. By these, he says, we may increase our knowledge by contemplative experience ; by these the actions and discoveries, and learning of men in remote ages, have been transmitted to us : by these the virtues or vices of those of our own times will be transmitted to posterity ;

terity ; and by these we may converse with those we love, however far they may be removed from us. He then invokes Serafwaty, the goddess of science, by whom they are supposed to have been invented.

Treating of duration, he says, that as we cannot have an idea of its beginning or end, it cannot in its extent be brought within our comprehension : that the duration, which is obvious to our conception, by means of motion and succession, is the space between one event and another ; as the space from the first appearance of the sun in the morning till he disappears in the evening ; and from his disappearing till he appears again ; which definite space is called time :—that men having invented a mode of measuring time, or intermediate duration, applied it to measure the revolutions of the planets, from whence proceeded the divisions of time, called years, months, and days, without which invention

tion our knowledge would be confused, and history unintelligible.

He seems to hint at the folly of conjectures about the beginning or duration of the world. But as this, we presume, would not be orthodox with the Brahmans, his sentiments on that subject are so expressed, as to leave great latitude for explanation.

In speaking of the order of nature, as established by the Supreme Being, he observes, that it universally reigns in all his works; that he therein shows us, that nothing can be produced without a first cause; and he asks, what is chance, or accident, but a thing of momentary existence, yet always produced by a preceding cause.

In treating of providence and free-will, he supposes, that the Supreme Being, having established the order of nature, leaves her to proceed in her operations, and man

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to act under the impulse of his desires, restrained and conducted by his reason. The brutes, he says, act by that impulse only, and employ their natural force or activity simply in the state they were given to them. But that man, by means of his mental faculties, governs the fiercest animals, employs the strongest and swiftest for his use, discovers the nature and qualities of every thing the earth produces, and invents mechanic powers far exceeding natural force. He then goes on to show, that these qualities must proceed from some great and invisible principle, which God has not imparted to the brute creation, and whose existence must be separate from, and independent of organized matter. He observes, that this can no more be doubted, than it can be doubted that the elephant is stronger than the deer, or the deer swifter than the tortoise. But to ask why it should be so, or how it is, would perhaps be impious, and as absurd

furd as to inquire why God created any of the animals which inhabit the earth, or any of the fishes that live in the waters. That we can never be sufficiently grateful for the portion of that spirit he has given us, comparatively limited as it may be ; that having left us unacquainted with the extent of it, we still go on in our researches, in the hope of acquiring farther knowledge, and of making fresh discoveries ; and that, by a proper use of it, we may raise our minds above the things of this world, and render ourselves superior to its events.

Treating of a future state, he says, that such as during their abode on earth have persevered in the practice of piety and virtue, have worshipped God purely from gratitude, love, and admiration, and have done good, without being induced either by the fear of punishment, or the hope of reward, will not stand in need of being purified in Naraka, or of again coming into this world to occupy other forms, but
will

will be immediately admitted to celestial happiness.

This may sufficiently serve as a specimen of the reasoning of this ingenious Hindoo philosopher.

In the dialogue quoted above, Krishna says to Arjoon:

“ Know that every thing which is produced in nature, results from the union of Keshtra and Keshtragna, matter and spirit.

“ Learn that Prakreety, nature, and Pooroosh, are without beginning.

“ Pooroosh is that superior being who is called Maheswar, the great god, the most high spirit.

“ Karma is that emanation, from which proceedeth the generation of natural beings.

“ As the all-moving Akash * from the minuteness of its parts, passeth every

* Akash comes nearest to the ether of Professor Euler, being more subtle than air.

“ where

“ where unaffected, even so the omnipo-
“ tent spirit remaineth in the body unaf-
“ fected. And as the sun illumines the
“ world, even so doth the spirit enlighten
“ the body. They who with the eye of
“ wisdom perceive the body and the spirit
“ to be distinct, and that there is a final
“ release from the animal nature, go to
“ the supreme.

“ These bodies, which envelope the souls
“ that inhabit them, are declared to be
“ finite beings. The soul is not a thing of
“ which a man may say, it hath been, or
“ is about to be, or is to be hereafter ; for
“ it is a thing without birth, constant
“ and eternal, and is not to be destroyed.
“ As a man throweth away old garments
“ and putteth on new, even so the soul.
“ The weapon divideth it not, the fire
“ burneth it not, the wind drieth it not ;
“ for it is indivisible, inconsumable, in-
“ corruptible, and is not to be dried away.
“ Therefore, believing it to be thus, thou
“ shouldst not grieve.

“ It is even a portion of myself, that in
“ this world is the universal spirit of all
“ things. It draweth together the five
“ senses, and the *mind*, which is the sixth,
“ and Eswar*, presideth over them. The
“ foolish see it not, but those who indus-
“ triously apply their minds to meditation,
“ may perceive this.

“ There are three Goon arising from
“ Prakreety; Satwa, truth; Raja, passion;
“ and Tama, darkness. The Satwa Goon
“ is clear, and entwineth the soul with
“ sweet and pleasant consequences. The
“ love of riches, intemperance, and inordi-
“ nate desires are produced by the pre-
“ valency of the Raja Goon; and sottish-
“ ness, idleness, gloominess, and distrac-
“ tion of thought are the tokens of the
“ Tama Goon. If the mortal frame be
“ dissolved whilst the Satwa prevaieth, the
“ soul proceedeth to the regions of those

* One of the names of the Supreme Being.

“ beings,

“ beings, who are acquainted with the
“ Most High. But if it be dissolved, whilst
“ the Raja prevaieth, the soul is born again
“ in one of those who are attached to the
“ fruits of their actions. And in like manner,
“ if it be dissolved while the Tama is pre-
“ dominant, it is conveyed into some irra-
“ tional being.

“ He who conceiveth the Pooroosh and
“ the Prakreety together with the Goon, to
“ be even as I have described them, is not
“ again subject to mortal birth.

“ Those, who constantly watch over
“ their inordinate desires, are no longer
“ confounded in their minds, and ascend to
“ that place which endureth for ever.
“ Neither the sun, nor the moon, nor the
“ the fire, enlighteneth that place which is
“ the supreme mansion of my abode.

“ He, my servant, who serving me
“ alone with due attention, has overcome
“ the influence of the Raja and Tama Goon,
“ is

“ is formed to be absorbed in Brahm the
“ Supreme.

“ There are who know not what it is to
“ proceed in virtue, or recede from vice;
“ nor is veracity, or the practice of good, to
“ be found in them. They say, the world
“ is without beginning and without end,
“ and without an Esvar, and that all
“ things are conceived by the junction of
“ the sexes. But these lost souls having
“ fixed on this vision, are hypocrites,
“ overwhelmed with madness and intoxication.
“ Because of their folly, they adopt
“ false doctrines; they abide by their inconceivable
“ opinion, and determine in their minds, that the gratification of the
“ sensual appetites is supreme happiness.
“ Confounded with various thoughts and
“ designs, and being firmly attached to
“ their lusts, they sink at last into the
“ Narak of impurity. Wherefore I cast
“ down those evil spirits, who thus despise
“ me; and being doomed to the wombs of

“Afoors* from birth to birth, and not
 “finding me, they go into the infernal
 “regions.”

It has been asserted by some writers, that the Hindoos believe in predestination; and there are several circumstances, as well as passages in some of their authors, which seem to give weight to that opinion. But, upon farther inquiry, it appears, that it is contrary to the principles of their religion; and wherever this belief has obtained, it should be considered as the private notion of individuals, unwarranted by the established doctrines.

The philosopher and Brahman, Vishnou-Sarma, says in the Heetopades: “It has
 “been said, that the determined fate of all
 “things inevitably happeneth; and that
 “whatever is decreed must come to pass.
 “But such are the idle sentiments of certain
 men. Whilst a man confideth in Pro-
 “vidence, he should not slacken his own

* Demons, or evil spirits.

“endea-

“endeavours; for without labour he cannot obtain oil from the seed.

“They are weak men who declare fate to be the sole cause.

“It is said, that fate is nothing but the consequence of deeds committed in a former state of existence; wherefore it behoveth a man diligently to exert the powers he is possessed of*.

“As the potter formeth the lump of clay into whatever shape he liketh, even so may a man regulate his own actions.

“Good fortune is the offspring of our endeavours, although there be nothing sweeter than ease.

“The boy who hath been exercised under the care of his parents, may attain the state of an accomplished man; but no

* Mr. Wilkins observes, that many of the Hindoos believe this world to be a state of rewards and punishments, as well as of probation; that good and bad fortune are the effects of good or evil actions committed in a former state, and to prevent unhappiness in a future life, “it behoveth a man,” &c.

“ one is a pundit in the state he came from
“ his mother’s womb.”

Some of their philosophers insist, that God created all things perfectly good ; that man, being a free agent, may be guilty of moral evil, but that this in no way proceeds from or affects the system of nature ; that he is to be restrained from doing injury to others, by the rules established for the preservation of order in society ; and that the pain and ills which invariably result from wicked actions, will alone be a never-failing punishment ; as the happiness which a man receives from doing good, surpasses every other human blessing.

S K E T C H XI.

Astronomy of the Brahmans.

THE Brahmans are in possession of ancient astronomical tables, from which they annually compose almanacks, and foretell eclipses, although they are, I believe, unacquainted with the principles upon which their ancestors constructed them. Various predictions, founded upon their astrology, help to fill up these almanacks; some days are marked as lucky, and others as unlucky; and they likewise pretend to tell fortunes by means of horoscopes.

In their arithmetical calculations they are remarkably exact, and are perfectly well acquainted with the use of decimal fractions. They seem to have known the use of the

gnomon at a very remote period; and at Benares, and other places, many ancient dials, of a very curious construction and nice workmanship, are yet to be met with.

Their religion commands, that the four sides of their temples should front the cardinal points, and they are all so constructed. Monsieur le Gentil observes:

“ Le gnomon sert aux Brames, a trouver
“ la ligne meridienne, a orienter leur pa-
“ godes, et a trouver combien la longueur
“ d’un jour quelconque de l’annee pris hors
“ des equinoxes, excede la durée du jour
“ de l’equinoxe, ou est plus petit que ce
“ meme jour.

“ L’usage du gnomon chez eux remonte
“ a une très grande antiquite, s’ils s’en
“ font toujours servis, pour orienter leurs
“ pagodes, comme il y a lieu à le pre-
“ sumer*.”

* Voyage dans les Mers de l’Inde, par M. le Gentil.

They reckon the solar year, civil time, at three hundred and sixty-five days; but in their astronomical tables it is computed at three hundred and sixty-five days six hours twelve minutes and thirty seconds.

By Europeans it is now computed at three hundred and sixty-five days five hours forty-eight minutes and fifty-five seconds. It was reckoned by Hipparchus, about 1940 years ago, at three hundred and sixty-five days five hours fifty-five minutes and twelve seconds; and as above observed, when the astronomical tables of the Brahmans were constructed, at three hundred and sixty-five days six hours twelve minutes and thirty seconds. Hence it would appear, that there is a gradual decrease in the length of the year; and if these calculations can be relied upon, we must conclude, that the earth approaches the sun; that its revolution is thereby shortened, and that the tables of the Brahmans, or the observations that fixed the

length of their year, must have been made near 7300 years ago. The duration given to the year by Hipparchus, was confirmed by Ptolemy, who succeeded him; and the difference between our calculations and those of Hipparchus and Ptolemy, in some sort establish the accuracy of those of the Brahmans.

Monfieur le Gentil, and Monfieur Bailly * have endeavoured to adjust the astronomical time of the Brahmans to that of the Europeans. Monfieur le Gentil fays:

“ C’est ce que nous pouvons appeller
 “ l’année fyderale des Brames; mais parce
 “ que les etoiles avancent felon eux, de
 “ 54 fecondes tous les ans d’occident en
 “ orient, on trouve (en fupposant encore
 “ avec eux le mouvement journalier du
 “ foleil d’un degre) qu’il faut oter 21’, 36”
 “ pour avoir ce que nous appellons l’année

* *Traité de l’Aftonomie Indienne et Orientale*, par Monfieur Bailly, published in 1787.

“ tropique, ou equinoxiale de $365^d, 5'$,
 “ $50''$, $54'''$.

“ Cette determination est de deux * mi-
 “ nutes seulement plus grande que celle que
 “ les astronomes admettent aujourd'hui pour
 “ la longueur de l'année; mais elle est plus
 “ petite de $4' \frac{1}{2}$ † ou environ, que celle de
 “ Hipparque adoptée par Ptolémée, qui
 “ suppose l'année beaucoup trop longue.
 “ Par conséquent, les anciens Brames con-
 “ noissoient la longueur de l'année solaire
 “ beaucoup mieux que ne l'ont connue
 “ Hipparque et Ptolémée.”

But, according to Monsieur le Gentil's explanation, there would still remain a difference between the time given to the year by the Brahmans, and the modern astronomers, of 1 minute and 59 seconds; and such being the case, I cannot see any good reason for admitting this explanation and condemning Hipparchus; the more

* 1. 59. † 4' 10.

especially as his correctness with respect to the lunar period is generally allowed.

The Hindoos reckon from the rising to the next rising sun, sixty nasegy; each nasegy is divided into sixty veinary, and each veinary into sixty taipary: $2 \frac{1}{2}$ nasegy are therefore equal to one of our hours; $2 \frac{1}{2}$ veinary to one of our minutes; and $2 \frac{1}{2}$ taipary, to one of our seconds; and the astronomical year of the Brahmans, which is said to consist of

N.	V.	T.	
365,	15,	31,	15, answers to
H.	M.	Sec.	
365,	6,	12,	30.

They allot four Yamams, or watches, to the day, and four to the night.

Their week consists as ours, of seven days, and to each of these they have given the name of one of their planets. .

Sunday	is	Additavaram	{ or the day of the }	Sun
Monday	—	Somavaram	-	Moon
				Tuesday

Tuesday	is	Maugalavaram	{ or the day of }	Mars
Wednesday	—	Boutavaram	-	Mercury
Thursday	—	Brahaspativaram	-	Jupiter
Friday	—	Soucravaram	-	Venus
Saturday	—	Sanyvaram	-	Saturn.

But their planets, like their gods, are frequently called by different names.

The year of the Hindoos begins on the 11th day of our month of April. They divide it into two equal parts; the one comprising the time the sun is to the south, the other to the north of the equator; and they celebrate his return to the north by an annual equinoctial feast.

To adjust the astronomical with the civil time, every fourth year is a leap year; in which the time exceeding the 365 days is thrown into one of the 12 months. The number of days in the month is unequal; and some are of opinion, that in establishing the duration of each, attention has been paid to the time required by the sun to pass

pass through the different signs of the Zodiac *.

In their tables they are put down in the following order.

	Days.	Nas.	Vci.	Tai.
Sittercy, begining the 11th of April,	30	55	32	0
Vayasey - beginning in May	31	24	12	0
Any - in June	31	36	38	0
Ady - in July	31	28	12	0
Avany - in August	31	2	10	0
Pivataffy - in Sept.	30	27	22	0
Arbaffy - in Oct.	29	54	7	0
Cartigey - in Nov.	29	30	24	0
Margaii - in Dec.	29	20	53	0
Tay - in Jan.	29	27	16	0
Masey - in Feb.	29	48	24	0
Pangouney - in March	30	20	21	15
	365	15	31	15

In

* Ces mois n'ont pas tous la même durée, le mois de Juin est le plus long de tous, et le mois de Decembre le plus court. Cette difference suppose que les astronomes qui les premiers ont travaillé à cette methode Indienne ont connu l'apogée et le perigée du soleil; c'est à dire qu'ils ont remarqué que le soleil retardoit son mouvement dans le mois de Juin, et qu'il l'accelerait pendant le mois de Decembre; qu'il employoit

In their common time they are reckoned as follows :

Bayfatch, beginning the 11th of April, has	31	Days
Taith, - - -	31	
Afadeh, - - -	32	
Sanvon, - - -	31	
Bhadon, - - -	31	
Afan, - - -	31	
Catuk, - - -	30	
Aghou, - - -	30	
Pous, - - -	29	
Magh, - - -	29	
Phagon, - - -	30	
Tehait, - - -	30	
	Days	<u>365 *</u>

The lunar month is reckoned from the full moon, and is divided into two parts ;

employoit par consequent plus de temps à parcourir le signe des Gemeaux que celui du Sagittaire. La longueur des autres mois est comme le temps que le soleil met à parcourir les autres signes du zodiaque.

Voy. dans les Mers de l'Inde.

* In the manner of writing the names of the months for the astronomical time, I have followed Monsieur le Gentil, and for the common time Colonel Polier. But it must be remembered, that names are differently pronounced in different parts of India.

that

that from the full moon to the change is called Bole, or waning; and that from the new to the full moon, Sood, or increasing.

They reckon the duration of the world by four Yougs, corresponding in their nature with the golden, silver, brazen, and iron ages of the ancients. But in the length ascribed to these, they are extravagant; and notwithstanding the endeavours of some ingenious men of science, to adjust their chronology to that of other nations, we do not find, that it has yet been done in a manner by any means satisfactory.

	YEARS.
The first, or the Suttu Youg, is said to } have lasted - - - - - }	3,200,000
The Tirtah Youg, or second age -	2,400,000
The Dwapaar Youg, or third age -	1,600,000
And they pretend the Kaly Youg, or } present age, will last - - - }	400,000

They tell us, that in the first ages men were greatly superior to the present race, both in the length of their lives, and in the powers

powers of their bodies and mental faculties ; but that, in consequence of vice, they degenerated to what we now see them.

They speak of an author, named Munnou, said to have flourished in the Suttu Youg, or first age ; and the works of another, Jage Bulk, who is supposed to have lived in the Tirtah, or second age, are said to be still extant, and to contain many of the Hindoo laws and customs. That these authors are of great antiquity, we may allow ; but the wild date given to their works by the Brahmans, instead of increasing our respect for them, makes us smile at their credulity. Or when we consider their usual ingenuity, it leads us to imagine, that, like the ancient priests of Egypt, they have industriously wrapped up the origin of their spiritual authority in so much mystery, and thrown it back to so remote a period, with a view to shut out investigation, and render inquiry fruitless. We shall therefore abandon those fabulous
accounts

accounts to such, as may choofe to amufe themselves with conjectures, and proceed to dates that feem to be fupported by fcience and hiftory.

The beginning of the Kaly Youg, or prefent age, is reckoned from two hours twenty-feven minutes and thirty feconds of the morning of the 16th of February, three thoufand one hundred and two years before the Chriftian æra; but the time for which their aftronomical tables are conftituted, is two days three hours thirty-two minutes and thirty feconds after that, or the 18th February, about fix in the morning. They fay, that there was then a conjunction of the planets; and their tables fhew that conjunction. Monsieur Bailly obferves*, that, by calculation, it appears that Jupiter and Mercury were then in the fame degree of the ecliptic; that Mars was diftant about eight degrees, and Saturn

* *Traité de l'Aftronomie Indienne et Orientale*, par Monsieur Bailly, published in 1787.

seventeen; and it results from thence, that at the time of the date given by the Brahmans to the commencement of the Kaly Youg, they saw those four planets successively disengage themselves from the rays of the sun; first Saturn, then Mars, then Jupiter, and then Mercury. These four planets, therefore, shewed themselves in conjunction, and though Venus could not have appeared, yet as they only speak in general terms, it was natural enough to say, there was then a conjunction of the planets. The account given by the Brahmans is confirmed by the testimony of our European tables, which prove it to be the result of a true observation. Monsieur Bailly is of opinion, that their astronomical time is dated from an eclipse of the moon, which appears then to have happened, and that the conjunction of the planets is only mentioned by the way. The cause of the date given to their civil time he does not explain, but supposes it to be some memor-

able occurrence that we are unacquainted with. We are by some told, that the circumstance which marked that epoch, was the death of their hero Krishna, who, as we have already observed, was supposed to be the god Vishnou in one of his incarnations. Others say, it was the death of a famous and beloved sovereign, Rajah Judisther. But whichever of the two it may be, the Hindoos, considering the event as a great calamity, distinguished it by beginning a new age, and expressed their feelings by its name, the Kaly Youg, the age of unhappiness or misfortune.

But besides the Kaly Youg, we are acquainted with two other epochs, from which the Hindoos reckon their civil time in different places. The one commences from the year of the inauguration of a prince named Bickermajit, which happened in the year of the Kaly Youg 3044; and the other from the death of a prince, third in succession from him, called Salbaham, who
seems

seems to be the Salivaganam of Monsieur le Gentil. The reign of Bickermajit was distinguished by the strict administration of justice, and the encouragement given by him to men of learning. The poet and philosopher Kaldofs was particularly protected by him. By that prince's desire he is said to have made a collection of the different parts of the Ramayan *, which was dispersed in detached pieces; and he was considered as the chief of fourteen learned Brahmans, whom Bickermajit invited to his court from different parts of the empire, and distinguished with the appellation of the fourteen jewels of his crown.

Monsieur Bailly informs us, that Monsieur de la Loubère, who was sent ambassador from Louis XIV. to Siam, brought home from thence tables and rules for the calculation of eclipses; that he found in the place, where the charts belonging to the

* A celebrated Epic Poem.

navy are kept, two manuscripts containing Hindoo astronomical tables, that were deposited there by the late Monsieur de Lifle, one of which had been given to Monsieur de Lifle by Father Patouillet, correspondent of the missionaries in India, and the other sent to him from India by the Pere des Champs; and that besides these, Monsieur le Gentil brought home in 1772 other tables and precepts of astronomy.

He observes, that though all these tables were formed for different places, it evidently appears that they all came from the same original; all have the same motion of the sun, the same duration of the year, and all are constructed to the same meridian, which passes near to Benares: as, for instance, the tables brought from Siam suppose a reduction of one hour and thirteen minutes of time, or eighteen degrees and fifteen minutes of west longitude, from the part of Siam for which they are adjusted.

Monseigneur

Monfieur le Gentil mentions that the method described in the tables which he brought home is called *Fakiam*, or the new, to diftinguifh it from another eftablifhed at Benares, called *Siddantam*, or the ancient. The Pere des Champs alfo fays, that the Hindoos have a method called Souria Siddantam, which has ferved as a rule for the conftruction of all the tables now exifting, and is fupposed to be the original and primitive aftronomy of the Brahman.

Monfieur Bailly, in treating of thefe tables, makes the following obfervations :

“ Le mouvement Indien dans ce long intervalle, de 4383 ans, ne differt pas d’une minute de celui de Caffini; il eft également conformé a celui des tables de Maier. Ainfi deux peuples, les Indiens et les Européens, placés aux deux extrémités du monde, et par des institutions peut-être auffi éloignées dans le tems, ont obtenu précifément les mêmes réfultats, quant au mouvement de la lune,

“ et

“ et une conformité qui ne feroit pas con-
“ cevable, si elle n'étoit pas fondée sur
“ l'observation, et sur une imitation réci-
“ proque de la nature. Remarquons, que
“ les quatres tables des Indiens sont toutes
“ les copies d'une même astronomie. On
“ ne peut nier que les tables de Siam, n'ex-
“ istassent en 1687, dans le tems ^{de} Mon-
“ sieur de la Loubère les rapporta de Siam.
“ A cette époque les tables de Cassini et de
“ Maier n'existoient pas; les Indiens avoient
“ déjà le mouvement exact que renferment
“ ces tables, et nous ne l'avions pas encore.
“ Il faut donc convenir que l'exactitude de
“ ce mouvement Indien est le fruit de l'ob-
“ servation. Il est exact dans cette durée
“ de 4383 ans, parce qu'il a été pris sur le
“ ciel même; et si l'observation en a dé-
“ terminé la fin, elle en a marqué égale-
“ ment le commencement. C'est le plus
“ long intervalle qui ait été observé et dont
“ le souvenir se soit conservé dans les fastes
“ de l'astronomie. Il a son origine dans
“ l'époque de 3102 ans avant J. C. et il est
“ une

“ une preuve démonstrative de la realité de
 “ cette époque *.”

Monfieur Bailly fays, that the Hindoo tables give an annual inequality to the moon, fuch as was difcovered by Tycho Brahé, which he obferves was unknown to the Alexandrian fchool, and to the Arabs who fucceeded it.

The Zodiac, or Sodi-Mandalam, is divided into twelve parts or figns, each of which has its particular name.

Each fign contains thirty degrees; but the Hindoos alfo divide the twelve figns into twenty-feven parts, which they call *conftellations*, or *places of the moon reckoned in the twelve figns*; every fign is equal to two conftellations and a quarter, each conftellation confifts of thirteen degrees twenty

* See “ Le Difcours preliminaire du Traité de
 “ l’Aftromie Indienne et Orientale.” Monfieur
 Bailly, in a note to pages 36 and 37, fhews that they
 could not have received any inftruction from any aftro-
 nomer who preceded Caffini, as all, except him, differ
 from them very confiderably,

minutes, and each has its particular name*.

The precession of the equinoxes is reckoned in their ancient tables at fifty-four seconds in the year : and as the motion of the stars from west to east is found to be at present only about fifty seconds in the year ;

* “ Ces 27 constellations sont en effet marquées dans
 “ le ciel par des étoiles. J'emportai avec moi le nom
 “ de chaque constellation en particulier, et le nombre
 “ des étoiles qu'il renferme ; mais je ne peux pas
 “ assurer les avoir bien reconnues, parceque beaucoup
 “ de ces constellations sortent du cours de notre zo-
 “ diaque.

“ Dans les regles de l'astronomie Indienne des
 “ Siamois, que Dominique Cassinious a données tome
 “ viii. des Anciens Mémoires de l'Academie Royale
 “ des Sciences, p. 234, 235, & 239, il est dit, que les
 “ stations de la lune sont les vingtseptièmes parties du
 “ zodiaque : les Siamois admettent donc vingt-sept
 “ constellations, comme les Indiens de la presqu' isle
 “ en deça du Gange ; mais il ne paroît pas que les
 “ Siamois fassent aucune attention aux étoiles, qui re-
 “ pondent à ces vingtseptièmes parties du zodiaque.
 “ On ne trouve ces vingt-sept constellations du zo-
 “ diaque chez aucune autre nation Orientale ; elles
 “ sont donc un ancien monument bien precieux pour
 “ l'histoire de l'astronomie.” Voyage dans les Mers
 de l'Inde, par Monsieur le Gentil, de l'Academie des
 Sciences, p. 256, 257, &c.

if we could depend on the exactness of the ancient observations of the Brahmans, we must conclude, as Monsieur le Gentil observes, that the motion of the stars is growing slower. From this motion they have evidently formed many of their calculations. They have a cycle or period of sixty years, each of which has its particular name; another of 3600 years, and one of 24,000. From the annual motion given by them to the stars, of 54 seconds of longitude in the year, 54 minutes of longitude make sixty years, 54 degrees 3600, and the entire revolution of 360 degrees makes their great period of 24,000 years, which is often mentioned by them.

The rules of their astronomy are written in enigmas and in verse; in verse, perhaps, to facilitate the retention of them in the memory; and in enigmas, to render them unintelligible to all but those who are regularly instructed, a privilege which is denied both to the Bhyse and the Soodra.

Monfieur le Gentil obferves, that the Brahmans in general make their calculations with a great degree of quicknefs. He gives an account of a vifit he received foon after his arrival at Pondicherry, from a Hindoo, named Nana Moodoo, who had found means, through the fecret protektion of perfons in power, to learn from a Brahman fome of the principles of aftronomy. Monfieur le Gentil, to try the extent of his knowledge in it, gave him fome examples of eclipfes to calculate, and amongft others, one of a total eclipse of the moon, of the 23d December 1768. Seating himfelf on the floor, he began his work with a parcel of fmall fhells, named Cowries, which he employed to reckon with; and looking occafionally at a book of palm leaves, that contained his rules, he gave the refult of his calculation, with all the different places of the eclipse, in lefs than three quarters of an hour, which, on confronting it with an Ephemeris, Monfieur le Gentil found fufficiently

ficiently exact to excite his astonishment at the time and manner in which the calculation had been performed. Yet the education of Nana Moodoo, by his own account, must have been very confined; and Monsieur le Gentil takes notice, that he seemed entirely unacquainted with the meaning of many terms, being unable to explain them.

“ Pour la facilité de leurs operations
“ astronomiques, les Brame les ont mises
“ en vers; chaque terme est un terme com-
“ posé, et a besoin d'explication pour etre
“ compris: par ce moyen les Brame ne sont
“ entendus de personne, ou au moins ne
“ le sont que de très peu de monde.

“ Le Brame, qui avoit enseigné cet In-
“ dien, s'étoit donc réservé le secret des
“ termes, de façon que celui-ci faisoit
“ machinalement ses calculs sans les enten-
“ dre; il trouvoit des resultats, et ne savoit
“ point ce qu'ils signifioient.

“ Par

“ Par exemple ; dans les eclipses de lune,
 “ les Brames ont donne à l’argument de
 “ latitude, le nom de Patona Chandara,
 “ c’est à dire, la lune offensée par le
 “ dragon : Or, le probleme consiste à
 “ trouver ce Patona Chandara ; l’Indien en
 “ question le trouvoit tres bien, mais il
 “ n’entendoit point le mot Patona Chan-
 “ dara, bien loin, qu’il fut, que ce fut la
 “ distance de la lune à son nœud, et ainsi
 “ du reste *.”

If

* The Patona Chandara accounts for the vulgar idea among the Hindoos, that the eclipses are occasioned by a contest between the sun, or the moon, and the great serpent.

Eclipses are always observed with superstitious ceremonies. The following account is given by Bernier of those he saw on the occasion of an eclipse of the sun.

“ Celle que je vis a Delhi moi sembla aussi tres
 “ remarquable pour les ridicules erreurs et supersti-
 “ tions des Indiens. Au temps qu’elle devoit arriver
 “ je montai sur la terrasse de ma maison, qui etoit
 “ située sur le bord de Gemna. De là je vis les deux
 “ côtés de ce fleuve près d’une lieue de long, couverts
 “ de

If we are obliged to allow that the Hindoos were so far advanced in the science of astronomy, as to make the observations,
which

“ de gentils, ou idolatres, qui étoient dans l’eau
“ jusqu’à la ceinture, regardant attentivement vers le
“ ciel, pour se plonger et se laver dans le moment
“ que l’eclipse commenceroit. Les petits garçons et
“ les petites filles étoient tout nus, comme la main.
“ Les hommes l’étoient aussi, hormis qu’ils avoient
“ une espèce d’écharpe bridée à l’entour des cuisses
“ pour les couvrir; et les femmes mariées et les filles
“ qui ne passoient pas six ou sept ans étoient couvertes
“ d’une simple drap. Les personnes de condition,
“ comme les rajahs, ou princes souverains gentils,
“ qui sont ordinairement à la cour au service et à la
“ paye du roi, et les serrafs, ou changeurs, banquiers,
“ jouillers, et autres gros marchands, avoient la plu-
“ part passé de l’autre côté de l’eau avec toute leur fa-
“ mille, et y avoient dressé leurs tentes, et planté dans
“ la rivière des Kanates, qui sont une espèce de par-
“ avent pour faire leurs ceremonies, et se laver à leur
“ aise avec leurs femmes, sans être vus de personne.
“ Ces idolatres ne se furent pas plutôt aperçus que
“ le soleil commençoit de s’eclipser, que j’entendis
“ un grand cri qui s’éleva, et que tout d’un coup ils
“ se plongerent tous dans l’eau, je ne fais combien de
“ fois de suite, se tenant par apres debout dans cette
“ eau, les yeux et les mains élevées vers le soleil,
“ marmotant tous et priant comme on diroit en grande
“ devotion,

which they appear to have made, at the beginning of the Kaly Youg, about four thousand eight hundred and ninety years ago, we may fairly, and must indeed necessarily suppose many ages previous to that, in which a great and numerous nation might gradually proceed to that degree of

“ devotion, prenant de temps en temps de l’eau avec
 “ les mains, la jettant vers le soleil, s’inclinant la
 “ tête profondément, remuant et tournant les bras et
 “ les mains, tantôt d’une façon, et tantôt d’une autre,
 “ et continuant ainsi leurs plongemens, leurs prieres,
 “ et leurs singeries jusqu’à la fin de l’eclipse, quand
 “ chacun se retira en jettant des pieces d’argent bien
 “ avant dans l’eau, et faisant l’aumone aux Brames,
 “ qui n’avoient pas manqué de se trouver à cette ce-
 “ remonie. Je remarquai qu’au sortir de cette ri-
 “ viere ils prirent tous de vêtemens nouveaux, qui les
 “ attendoient tout plier sur le sable, et que plusieurs
 “ des plus devots laissèrent là leur anciens habits pour
 “ les Brames. C’est ainsi, que de ma terrasse je vis
 “ celebrer cette grande fête de l’eclipse, qui fût
 “ chommée de la même façon dans l’Indus, dans le
 “ Gange, et dans tous les autres fleuves et talabs, ou
 “ reservoirs des Indes; mais surtout dans celui de
 “ Tanaiser, ou il se trouva plus de cent et cinquante
 “ mille personnes assemblées de tous les côtes des
 “ Indes, parceque son eau est ce jour-là reputée plus
 “ sainte, et plus meritoire qu’aucune autre.”

refine-

refinement and knowledge which the Hindoos seem to have enjoyed. But these reflections lead us so far back into the abyſs of time, that whilſt we are loſt in contemplating the paſt duration of our ſyſtem, we may be apt to forget the generally received opinions with reſpect to the creation of the world, and the hiſtory of mankind.

I ſhall conclude this ſhort ſketch of the aſtronomy of the Bramins with an extract of a letter from Sir Robert Barker to the Preſident of the Royal Society of London, read before the Society the 29th of May 1777, giving a deſcription of the obſervatory at Benares.

However much that ancient and celebrated ſeminary may have declined from its former ſplendour, he informs us, that there are ſtill many public foundations and temples, where ſome thouſands of Brahmans yet conſtantly reſide.

“ Having

“ Having frequently heard that the Bra-
“ mins had a knowledge of astronomy,
“ and being confirmed in this by their in-
“ formation of an approaching eclipse,
“ both of the sun and moon, I made in-
“ quiry, when at that place in the year
“ 1772, amongst the principal Bramins, to
“ endeavour to get some information rela-
“ tive to the manner in which they were
“ acquainted with approaching eclipses ;
“ but they gave me but little satisfaction.
“ I was told that those matters were con-
“ fined to a few, who were in possession of
“ certain books and records, some contain-
“ ing the mysteries of their religion, and
“ others astronomical tables, written in the
“ Sanskrit language, which scarcely any
“ but those few understand ; that they
“ would, however, take me to a place
“ which had been constructed for the pur-
“ pose of making observations, and from
“ whence they supposed the learned Bra-
“ mins

" mins made theirs. I was conducted to
" an ancient building of stone, the lower
" part of which, in its present state, served
" as a stable for horses, and a receptacle
" for lumber, but by the number of courts
" and apartments, it appeared that it must
" once have been an edifice for the use
" of some public body. We entered this
" building, and went up a stair which led
" to a large terrace on the top of a part of
" it near to the river Ganges, where, to
" my surprise and satisfaction, I saw a
" number of instruments yet remaining in
" the greatest preservation, stupendously
" large, immovable from the spot, and con-
" structed of stone, some of them being
" upwards of twenty feet in height. The
" execution in the construction of these
" instruments exhibited a mathematical ex-
" actness in the fixing, bearing, and fitting,
" of the several parts. The situation of
" the two large quadrants of the instru-
R " ments

“ ments marked A*, whose radius is nine
“ feet two inches, by being at right angles
“ with a gnomon at 25 degrees elevation,
“ are thrown into such an oblique situa-
“ tion, as to render them the most difficult,
“ not only to construct of such a magni-
“ tude, but to secure in their position,
“ and affords a strong proof of the ability
“ of the architect; for by the shadow of
“ the gnomon thrown on the quadrants
“ they do not seem to have in the least al-
“ tered from their original position; and
“ so true is the line of the gnomon, that,
“ by applying the eye to a small iron ring
“ of an inch diameter at one end, the sight
“ is carried through three others of the
“ same dimension to the extremity at the
“ other end, thirty eight feet eight inches
“ distant from it, without any obstruc-
“ tion.

* See the Plate.

“ Lieutenant

“ Lieutenant Colonel Archibald Campbell, at that time chief engineer in the
“ East India Company’s service at Bengal,
“ a gentleman whose abilities do honour to
“ his profession, made a perspective drawing
“ of the whole of the apparatus that
“ could be brought within his eye at one
“ view; but I lament that he could not represent
“ some very large quadrants, whose
“ radii were about twenty feet, they being
“ on the side from whence he took his
“ drawing. They are exact quarters of
“ circles of different radii, the largest of
“ which I judged to be twenty feet, constructed
“ very exactly on the sides of
“ stone walls built perpendicular, and situated,
“ I suppose, in the meridian of the
“ place; a brass pin is fixed at the centre,
“ or angle, of the quadrant, from whence,
“ a Bramin informed me, they stretched a
“ wire to the circumference when an observation
“ was to be made, from which

“ it occurred to me, the observer must
“ have moved his eye up or down the cir-
“ cumference by means of a ladder, or
“ some such contrivance, to raise and lower
“ himself until he had discovered the alti-
“ tude of the heavenly bodies in their pas-
“ sage over the meridian, so expressed on
“ the arcs of those quadrants; these arcs
“ are very exactly divided into nine large
“ sections, each of which is again divided
“ into ten, making ninety lesser divisions,
“ or degrees, and these into twenty, ex-
“ pressing three minutes each, of about
“ two tenths of an inch asunder; so it is
“ possible they had some method of again
“ dividing these into more minute parts at
“ the time of observation.

“ My time would only permit me to
“ take down the particular dimensions of
“ the most capital instrument, or the
“ greater equinoctial sun-dial, represented by
“ figure A, (see the Plate) which appears to
“ be

“ be an instrument to express solar time
 “ by the shadow of a gnomon upon two
 “ quadrants, one situated to the east, and
 “ the other to the west of it; and indeed
 “ the chief part of their instruments at this
 “ place appear to be constructed for the
 “ same purpose, except the quadrants and
 “ an instrument in brass, that will be de-
 “ scribed hereafter.

“ Figure B is another instrument for de-
 “ termining the exact hour of the day, by
 “ the shadow of a gnomon, which stands
 “ perpendicular to, and in the centre of,
 “ a flat circular stone, supported in an
 “ oblique situation by means of four up-
 “ right stones and a cross piece; so that
 “ the shadow of the gnomon, which is a
 “ perpendicular iron rod, is thrown upon
 “ the divisions of the circle described on
 “ the face, of the flat circular stone.

“ Figure C is a brass circle, about two
 “ feet diameter, moving vertically upon

“ two pivots between two stone pillars,
“ having an index, or hand, turning round
“ horizontally on the centre of this circle,
“ which is divided into three hundred and
“ sixty parts; but there are no counter-
“ divisions on the index to subdivide those
“ on the circle. This instrument appears
“ to be made for taking the angle of a
“ star at setting or rising, or for taking the
“ azimuth or amplitude of the sun at set-
“ ting or rising.

“ The use of the instrument, figure D,
“ I was at a loss to account for. It consists
“ of two circular walls, the outer of which
“ is about forty feet diameter and eight
“ high, the wall within about half that
“ height, and appears intended as a place
“ to stand on to observe the divisions on
“ the upper circle of the outer wall, rather
“ than for any other purpose; and yet
“ both circles are divided into three hun-
“ dred and sixty degrees, each degree being
“ sub-

“ subdivided into twenty leffer divisions,
“ the same as the quadrants. There is a
“ door-way to pass into the inner circle,
“ and a pillar in the centre of that, of the
“ same height with the lower circle, and
“ having a hole in it which seems to be a
“ socket for an iron rod to be placed per-
“ pendicular. The divisions on these circles,
“ as well as on all the other instruments,
“ will bear a nice examination with a pair
“ of compasses.

“ Figure E is a small equinoctial sun-
“ dial, constructed on the same principle as
“ the large one A.”

Mr. Call, member of the Royal Society, and formerly chief engineer on the coast of Coromandel, in a letter to the Astronomer Royal, to be found in the Philosophical Transactions of 1772, says, that he discovered the signs of the zodiac on the ceiling of a choulterie at Verdapetah, in the province of Madura, near Cape Comorin ;

that he found them on the cieling of a temple that stands in the middle of a tank, before the pagoda of Teppicolum ; and that he had often met with several parts of the zodiac in detached pieces.

S K E T C H XII.

Manners and Customs.

IT has been already observed, that the religion of Brimha inculcates marriage as a duty ; and parents are strictly enjoined to marry their children before the expiration of their eleventh year at latest. Polygamy is allowed, but seldom practised unless there be no prospect of an heir by the first wife ; and as it is an object of the first consequence with the Hindoos to leave behind them a representative, who may perform the usual ceremonies for the repose of their souls, should the marrying a second wife, and their sacrifices to Lingam *, prove ineffectual, they commonly

* See Sketch VIII. p. 168.

adopt a son from among their relations*.

The Hindoos are so scrupulous with respect to the virginity of their brides, that they marry extremely young, although the consummation is deferred till the parties arrive at the age of puberty; nor will they marry a person with whom those symptoms have already appeared to which the sex is subject. Instances frequently occur of a man far advanced in life being married to a child of eight or ten years of age; and a widow cannot marry again, even if the husband should die before she has attained an age proper to be admitted to his bed.

The Hindoo women are not entitled to any inheritance. If a man dies without male issue, his fortune descends to his adopted son; or if he has none, to his nearest kinsman, who is obliged to main-

* See Sketch V. p. 116.

tain the women that belonged to, and were maintained by the deceased. And if there should even be no property, that duty falls upon those who enjoy the right of inheritance.

The husbands in general do not receive any dower with their wives. But on the contrary, when a girl is demanded of her father in marriage, and his consent obtained, a present is made to him by the intended husband, as a sign that she thenceforward belongs to him.

Many instances, however, occur of a rich man chusing a poor relation to marry his daughter, when he is at the expence of the wedding, and receives him into his house, or gives him a portion of his fortune. In that case the bridegroom quits, with certain formalities, the family of his parents, and enters into, and becomes one of that of his father-in-law.

The marriage ceremonies are both tedious and expensive. Although the match
be

be previously agreed on by the parents, the father of the boy goes with much formality and demands the young woman for his son. The answer is returned with equal ceremony, and many preliminary forms being observed, the day of marriage is fixed. It is celebrated at the house of the bride. Besides the usual rooms for receiving visitors, a large area is covered, and formed into a Pandal, or great temporary hall, which is lined with white linen, or chintz, and hung round and decorated with garlands of flowers. The bride and bridegroom are seated at one end of it, under a kind of canopy, with their faces to the east. The bride is on the left hand of the bridegroom, and a certain number of Brahmans stand on each side of them. The relations and guests sit round the room on the floor*, which is spread with new

* Chairs are unknown, but in the possessions of Europeans; and to have a seat elevated above the level of the floor, is a mark of great distinction and superiority.

mats, covered with carpets, and these generally likewise covered with white linen.

A spot for performing the sacrifice is marked out in the centre of the room, with flowers distributed on the floor in various figures. If those who are to be married be of the Vishnou-Bukht, the Brahman who presides at the ceremony invokes Vishnou and Letchiney to be propitious to them; or if they be followers of Sheevah, he calls upon Sheevah and Gowry. The altar is then lighted, and whilst the Brahman reads passages from the sacred writings, he occasionally throws into the fire bits of sandal wood, bezoin, sugar, and other articles. Worship is performed to Bawaney, to Vishnou, and to Sheevah, during which, at certain intervals pointed out by the Brahmans, the bridegroom rises from his seat, and walks round the place of sacrifice, attended by the bride. The principal Brahman then calls out to the father of the bride by his name, who going
up

up to his daughter, takes her by the hand, and joins it with that of the bridegroom : then invoking some of the gods, he calls on them to witness, that he gives his daughter to be the wife of such a one, naming his son-in-law. The Brahman hereupon gives the taly, or gold ornament that married women wear round the neck, into the hand of the bridegroom, by whom it is tied round the neck of the bride ; and she is thenceforward his married wife. He then swears before the nuptial fire, that he will be careful of, and kind to her : and leading her up to one of those stones that are used for grinding spices and other ingredients for some of their victuals, he places her hand on it, thereby implying the obligation she has contracted of taking care of his household concerns. A plate of dry rice being brought to the Brahman, he mixes it with saffron, and after having prayed to the gods, he throws a little on the shoulders of the bridegroom and bride.

Grand

Grand processions are made through the town. The young married couple sit in the same pallankeen, attended by their relations and friends, some in pallankeens, others on horses and elephants; and so great is their vanity, that they frequently, at such ceremonies, borrow or hire numbers of those animals.

The rejoicings last several days. The evenings are spent in displaying fireworks and illuminations, and in seeing dancers, who accompany the dance by tunes suitable to the occasion. The whole concludes with presents to the Brahmans and principal guests, and alms to the poor. The presents to the guests generally consist in shawls, and pieces of muslin, or other cloths.

The marriage ceremonies are of course more or less pompous, according to the rank and means of the parties. But all pride themselves on being as sumptuous as they can.

When the bride appears to have arrived at the age of puberty, various ceremonies are again used. The parents receive compliments of congratulation, and the marriage is consummated.

When she becomes pregnant ; when she passes the seventh month without accident ; and when she is delivered of her child ; there are at each of those epochs, ceremonies to be performed, and thanksgivings made to the gods.

On the tenth day after the birth of the child, the relations are assembled to assist at the ceremony of giving it a name. The Brahmans proceed to examine the planets ; and if they be found unfavourable, the ceremony is deferred, and sacrifices performed to avert misfortune. When a fit moment is discovered, they fill as many pots with water as there are planets, and perform a sacrifice to their honour. They then sprinkle the head of the child with
water

water taken from the pots; a Brahman gives it such a name as he may think the best adapted to the time and circumstances; and the ceremony is concluded with prayers, presents to the Brahmans, and alms to the poor.

It is the duty of all mothers to suckle their own children, nor can it be dispensed with, but in case of sickness. When a boy arrives at a fit age to receive the string, which all Hindoos of the first three casts wear round their bodies, there are fresh ceremonies performed, and presents given to the Brahmans.

The usual education of the boys consists in teaching them to read and write. There are schools in all the towns and principal villages. The masters are Brahmans. The place where the boys are taught, is generally a pandal, or room made of beams and leaves of the palm tree. The boys sit on mats on the floor. The books are of
S leaves,

leaves, as already described *. Those who write, hold in the left hand the book, and in the other a steel bodkin, with which they make a slight impresson on the leaf. But they frequently begin by making letters and figures with their finger, in sand spread on the floor, and sometimes learn to calculate with small shells † and pebbles. Those of the Khatry or Rajah cast may be instructed in the sciences.

As all the different professions amongst the Hindoos form as many classes or tribes, every one learns at home the profession he belongs to, nor can he quit it for any other ‡.

The girls receive their instruction under the eye of their parents, which seldom con-

* See the note, page 151.

† See page 334.

‡ *Haudquaquam licet unius ordinis virum alterius uxorem deducere, neque exercitium mutare; neque enim fas est militem agrum colere, nec philosophari artificem.*

Dio. Sic. lib. ii. cap. 10.

sifts in any thing but the duties prescribed to them by their religion.

While women are under those monthly visitations that are peculiar to their sex, they quit their husbands' bed, and retire to a separate apartment; nor do they even eat in society, until they have bathed and purified themselves.

The practice of burning the dead is almost universal; and that of the widow burning herself on the funeral pile with the body of her deceased husband, still exists. It seems to have been the intention of the Mahomedan government to discourage a practice so shocking to humanity; but the governors of the provinces are accused of having turned the prejudice of the Hindoos to their own advantage, by conniving at it for a sum of money. It at present prevails most in the Maharatta dominions, and in the countries of the ancient Rajahs, where instances of the kind are frequently to be met with,

particularly in families of high distinction. In the territories belonging to the English, they have every where opposed it; and it rarely happens, unless it be done secretly, or before those, who may have authority to prevent it, can be sufficiently apprized. The law rather commends than commands it, as it only says: “ It is *proper* for a woman to burn herself with her husband’s corpse;” — and future blessings are promised as a reward for doing so. But in case the widow should prefer to live, she is enjoined to observe inviolable chastity, to cut off her hair, and not to wear jewels or any other ornament. There are nevertheless some particular cases in which it is even forbidden. A woman is not to burn herself, if she be with child; or if her husband died at a distance from her, unless she can procure his girdle and turban to be placed on the funeral pile. The intention of so barbarous a practice is sufficiently evident; and in all Oriental countries,

tries, the superiority and security of the husband, and the preservation of his domestic authority, seems to have been a main object with legislators.

Such is the influence of custom, and the sense of shame, that a woman of the highest birth, brought up with the cares and delicacy suitable to her rank, and possessing that timidity and gentleness of manners natural to her sex, and more especially in that country, will undergo this awful sacrifice with as much fortitude and composure as ever were exhibited by any hero or philosopher of antiquity.

I never was present at such a ceremony, but a person of my acquaintance, who happened to see one, gave me the following description of it :

“ A funeral pile being erected on a piece
“ of ground that was consecrated to the
“ purpose, the body of the Rajah was
“ brought from the fort, accompanied by
“ many Brahmans, and others, and fol-
“ lowed

“ lowed by the widow attended by rela-
“ tions of both sexes. Being arrived at
“ the funeral pile, the body was placed on
“ it, and certain ceremonies being per-
“ formed, the widow took leave of her
“ relations. She embraced those of her
“ own sex; took off some jewels that she
“ wore, and distributed them amongst
“ them, as the last tokens of her affection.
“ The women appeared to be greatly af-
“ flicted; some silently weeping, and
“ others making excessive lamentations.
“ But she was perfectly composed, smiled,
“ and endeavoured to comfort them. She
“ then advanced to the pile, and in a solemn
“ manner walked round it. She stopped;
“ and after contemplating the corpse,
“ touched the feet with her hand, raising it
“ to her forehead, and inclining her body
“ forwards. She then saluted the spec-
“ tators in the same manner; and with
“ the assistance of the Brahmans mounted
“ the pile, and seated herself by the side
“ of

“ of the corpse. Some who stood near her
“ with torches in their hands, set fire to it,
“ and, as it was composed of dry wood,
“ straw, and other such combustible ma-
“ terials, it was instantly in a flame. The
“ smoke was at first so great, that I imagine
“ this unfortunate young victim must have
“ been immediately suffocated, which, I
“ own, afforded me a sort of melancholy
“ comfort, from the idea that her suffer-
“ ings would soon be ended.”

Mr. Holwell gives a very particular account of a ceremony of the same kind, which I shall insert from his *Mythology and Cosmogony of the Gentoos* * :

“ At five of the clock in the morning of
“ the 4th of February 1742-3, died
“ Rhaam Chund Pundit, of the Maharatta
“ tribe, aged twenty-eight years. His
“ widow (for he had but one wife), aged
“ between seventeen and eighteen, as soon

* Or Hindoos.

“ as he expired, disdaining to wait the
“ term allowed her for reflection, immediately declared to the Brahmans and
“ witnesses present her resolution to burn.
“ As the family was of no small consideration, all the merchants of Cossimbuzaar,
“ and her relations, left no arguments un-
“ essayed to dissuade her from it.—Lady
“ Ruffel, with the tenderest humanity,
“ sent her several messages to the same purpose;—the infant state of her children
“ (two girls and a boy, the eldest not four
“ years of age), and the terrors and pain of
“ the death she sought, were painted to her
“ in the strongest and most lively colouring;
“ —she was deaf to all,—she gratefully
“ thanked Lady Ruffel, and sent her word
“ she had now nothing to live for, but recommended her children to her protection. When the torments of burning
“ were urged *in terrorem* to her, she, with
“ a resolved and calm countenance, put
“ her finger into the fire, and held it there

“ a con-

“ a considerable time; she then, with one
“ hand, put fire in the palm of the other,
“ sprinkled incense on it, and fumigated
“ the Brahmans. The consideration of her
“ children left destitute of a parent was
“ again urged to her.—She replied, *He that*
“ *made them, will take care of them.* She
“ was at last given to understand, she
“ should not be permitted to burn; this,
“ for a short space, seemed to give her
“ deep affliction, but soon recollecting her-
“ self, she told them, death was in her
“ power, and that if she was not allowed
“ to burn, according to the principles of
“ her cast, she would starve herself. Her
“ friends, finding her thus peremptory and
“ resolved, were obliged at last to assent.

“ The body of the deceased was carried
“ down to the water-side, early the follow-
“ ing morning; the widow followed
“ about ten o'clock, accompanied by three
“ very principal Brahmans, her children,
“ parents,

“ parents, and relations, and a numerous
“ concourse of people.

“ The order of leave for her burning
“ did not arrive from Hosselyn Khan,
“ Fouzdaar of Morshadabad, until after
“ one, and it was then brought by one
“ of the Soubah’s own officers, who had
“ orders to see that she burnt voluntarily.
“ The time they waited for the order was
“ employed in praying with the Brahmans,
“ and washing in the Ganges; as soon as
“ it arrived, she retired and stayed for the
“ space of half an hour in the midst of her
“ female relations, amongst whom was her
“ mother; she then divested herself of her
“ bracelets and other ornaments, and tied
“ them in a cloth, which hung like an
“ apron before her, and was conducted by
“ her female relations to one corner of the
“ pile. On the pile was an arched arbor
“ formed of dry sticks, boughs and leaves,
“ open only at one end to admit her en-
“ trance;

“ trance ; in this the body of the deceased
“ was deposited, his head at the end op-
“ posite to the opening. At the corner of
“ the pile to which she had been conduct-
“ ed, the Brahmans had made a small fire,
“ around which she and the three Brah-
“ mans sat for some minutes ; one of them
“ gave into her hand a leaf of the bale tree
“ (the wood commonly consecrated to
“ form part of the funeral pile) with sun-
“ dry things on it, which she threw into
“ the fire ; one of the others gave her a
“ second leaf, which she held over the
“ flame, whilst he dropped three times
“ some ghee* on it, which melted, and
“ fell into the fire (these two operations
“ were preparatory symbols of her ap-
“ proaching dissolution by fire) ; and
“ whilst they were performing this, the
“ third Brahman read to her some portions
“ of the Aughtorrah Bhade †, and asked

* A kind of butter See page 112.

† *Ved.* See Sketch V. page 108.

“ her some questions, to which she answered with a steady and serene countenance; but the noise was so great we could not understand what she said, although we were within a yard of her. These over, she was led with great solemnity three times round the pile, the Brahmans reading before her; when she came the third time to the small fire, she stopped, took her rings off her toes and fingers, and put them to her other ornaments; here she took a solemn majestic leave of her children, parents, and relations; after which, one of the Brahmans dipped a large wick of cotton in some ghee, and gave it ready lighted into her hand, and led her to the open side of the arbor; there all the Brahmans fell at her feet. After she had blessed them, they retired weeping. By two steps she ascended the pile, and entered the arbor; on her entrance she made a profound reverence at the feet
“ of

“ of the deceased, and advanced and seated
“ herself by his head ; she looked, in silent
“ meditation, on his face, for the space
“ of a minute, then set fire to the arbor
“ in three places ; observing that she
“ had set fire to leeward, and that the
“ flames blew from her, she rose and set
“ fire to windward, and resumed her station.
“ Ensign Daniel with his cane separated the
“ grass and leaves on the windward side, by
“ which means we had a distinct view of her
“ as she sat. With what a dignity and undaunted
“ countenance she set fire to the pile the last
“ time, and assumed her seat, can only be
“ conceived, for words cannot convey a
“ just idea of her. The pile being of combustible
“ matters, the supporters of the roof were
“ presently consumed, and it tumbled upon her.”

Bernier, amongst other instances of similar sacrifices, gives the following very remarkable one :

“ Dans

“ Dans le tems que je passai de la ville
“ d'Amedaba à Agra par dessus les terres
“ des Rajas qui sont dans ces quartiers là,
“ on nous donna nouvelles dans une bour-
“ gade, ou se reposoit la caravane à l'om-
“ bre en attendant la fraîcheur de soir pour
“ partir, qu'une femme s'en alloit à l'heure
“ même se bruler avec le corps de son mari.
“ Je me levai incontinent et m'en allai tout
“ courant sur le bord d'un grand reservoir
“ d'eau où se devoit faire l'action. Je vis
“ en bas dans ce reservoir, qui étoit presque
“ à sec, une grande fosse pleine de bois,
“ un corps mort étendu dessus, une femme,
“ qui de loin me parût assez bien faite,
“ assise sur ce meme bucher, quatre ou cinq
“ Brahmens qui y mettoient le feu de tous
“ cotès, cinq femmes de mediocre age et
“ assez bien vetues qui se tenoient par la
“ main en chantant et en dansant à l'entour
“ de la fosse, et une grande foule de monde,
“ d'hommes et de femmes qui regardoient.
“ La bucher fut incontinent tout en feu,
“ parce-

“ parceque on avoit jette dessus quantité
“ d’huile et de beurre, et je vis dans ce tems
“ au travers des flammes, que le feu se
“ prenoit aux habits de la femme, qui
“ estoient frottée d’huile de senteur melée
“ avec de la poudre de fantaus et du safran.
“ Je vis tout cela, et ne remarquai point,
“ que la femme s’inquietat et se tourmentat
“ en aucune façon ; l’on disoit même jus-
“ ques là qu’on lui avoit entendu prononcer
“ avec beaucoup de force ces deux paroles,
“ cinq, deux, pour donner à entendre,
“ suivant certains sentimens particuliers et
“ populaires dans la Metempsicose, que
“ c’etoit pour la cinquieme fois qu’elle se
“ bruloit avec son meme mari, et qu’il n’en
“ restoit plus que deux pour la perfection,
“ comme si elle eut eu alors cette remi-
“ niscence ou quelque esprit prophetique.
“ Ce ne fut pas là la fin de cette infernale
“ tragedie. Je croyois que ce n’etoit que
“ par ceremonie que ces cinq femmes chan-
“ toient et dansoient à l’entour de la fosse ;
“ mais

“ mais je fus bien etonne lorsque la femme
“ s’étant prise aux habits d’une entr’elles,
“ qu’elle se laissa aller la tete la premiere
“ dans la fosse, et qu’ensuite une autre ac-
“ cablée de la flamme et de la fumée en fit
“ autant que la premiere. Mon etonne-
“ ment redoubler par apres quand je vis que
“ les trois qui restoient se reprirent par la
“ main, continuerent le brule sans s’ef-
“ frayer, et qu’enfin les unes apres les au-
“ tres elles se precipiterent dans le feu,
“ comme avoient fait leurs compagnes. Il
“ m’ennuyoit bien de ce que je ne savois ce
“ que cela vouloit dire, mais j’appris in-
“ continent que c’étoient cinq esclaves qui
“ voyant que leur maitresse étoit extreme-
“ ment affligée de la maladie de son mari,
“ et qu’elles lui avoient promis de ne lui
“ point survivre, et de se bruler avec lui,
“ se laisserent aussi toucher de compassion,
“ et de tendresse envers cette maitresse, et
“ s’engagerent de parole de la suivre dans
“ sa resolution, et de se bruler avec elle.
“ Plusieurs

“ Plusieurs personnes alors que je consultois
“ sur ce brûlement des femmes avec le corps
“ de leurs maris, me voulurent persuader
“ que ce qu’elles en faisoient n’etoit que
“ par amitie qu’elles avoient eu pour eux.
“ Mais j’ai bien reconnu depuis, que ce
“ n’etoit qu’un effet de l’opinion, de la
“ prevention, de la coûtume, et que les
“ meres, infatuées de leur jeunesse de cette
“ superstition, comme d’une chose très
“ vertueuse, tres louable, et inevitable à
“ une femme d’honneur, en infatuoient de
“ meme l’esprit de leurs filles de leur tendre
“ jeunesse, quoi qu’au fond ce n’ait jamais
“ été qu’un artifice des hommes, pour
“ s’assujétir davantage leurs femmes.”

Two English officers, who were in the service of the Nabob of Arcot, being present at one of these ceremonies in the province of Tanjour, were so affected by it, that they drew their swords and rescued the woman. But although she was immediately restored to her relations, and it

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clearly

clearly appeared that they had not used any kind of liberty with her, or had any other motive for what they did but the sudden impulse of humanity ; the Brahmans positively rejected her solicitations for permission to burn herself afterwards ; saying she was polluted, and had lost the virtues of her cast. To satisfy them for the insult, the officers were put under an arrest, and afterwards sent to serve in a different part of the country.

A Rajah, in one of those provinces that are under the dominion of the English, being dangerously ill, it was privately communicated to the person who commanded in the province, that his wife, in case of his death, intended to burn herself with the body of her husband. The Rajah had an only child, a boy of about five years of age. The European commandant dispatched a native of distinction, in whom he had confidence, with instructions, if
the

- the Rajah died, to represent to his widow the danger to which her son must be exposed, if left to the doubtful care of ambitious relations, who had ever attempted to disturb the peace of his father: that to live for his sake would be yielding an unnatural and imaginary duty to one natural and important; and that by discharging the office of a tender and prudent mother, she would best prove her affection and respect for the memory of the deceased. He was likewise desired to signify to the Brahmans, that, should they attempt to proceed to the ceremony, an officer, who commanded a neighbouring garrison, had orders to prevent it. The fear of being insulted by some public act of violence prevailed with the priests, and not the arguments; with which, on the contrary, they were highly offended, and even affected to treat them with much contempt. The Rajah died, and the widow, being a woman of sense and merit, was afterwards of infinite use to

her son. Having thus a claim to the good offices as well as protection of the person, who it may be said, had forced her to live, she through his means enjoyed a degree of respect and consideration, which, according to the customs of the country, she must otherwise have lost. She obtained from him several marks of indulgence for her son, and in one of her letters she expressed herself to the following effect:

“ When you shall recollect that I am his
“ mother, and that you prevailed on me to
“ dishonour myself for his sake, you will
“ cease to be offended at my soliciting this
“ favour for him. You forced a duty on
“ me, which does not belong to our sex * :
“ if I fail in the execution of it, I shall be
“ the reproach of all who are allied to me ;
“ if I succeed, and this country flourish,
“ my offence may be forgotten :—my hap-
“ piness therefore depends on you ; on

* Meaning the direction of his affairs.

“ mine depends that of many:—consider this, and determine.”

The Hindoos sometimes erect a chapel on the spot where one of these sacrifices has been performed; both on account of the soul of the deceased, and as a trophy of her virtue.

I remember to have seen one of these places, where the spot where the funeral pile had been erected was inclosed and covered with bamboos, formed into a kind of bower, planted with flowery creepers. The inside was set round with flowers, and at one end there was an image.

The funeral ceremonies are always performed at night; the dead are never kept above a day, and the heat of the climate renders it necessary not to delay them. As soon as a person dies, advice is sent to all the relations, and those who live near enough repair to the house, to condole with the family, and attend the funeral. A Brahman presides over the ceremony, and

all the kinsmen who are to assist at it shave and wash themselves. The Brahman, having likewise performed his ablutions, blesses and purifies the house, sprinkling it with consecrated water. The principal relation or mourner, addressing himself to the dead, calls out his name, and, with those who assist, prays the gods to be favourable to him. The prayer being ended, they perform a kind of sacrifice with a fire made of the sacred grass, koas, into which they throw incense and the ashes of burnt cow-dung. The Brahman again repeats several prayers; after which the assistants wash the body, rub it with the dust of sandal wood, paint on the forehead the mark of the cast, and cover it with a clean robe. It is then placed on a palankeen, adorned with flowers; and, preceded by persons with large trumpets, and tam-tams or small drums, it is carried to the ground destined for the performance of the funeral rites.' This is always at some distance from the towns.

The

The relations and friends follow it. When they arrive near to the funeral pile, they put down the corpse, and perform a sacrifice to the aerial spirits, or genii of the place, with rice and other grain. They examine the body to see if there be any signs of life, cut the nails, and shave the head. It is then placed on the pile, and one of the relations, having a torch given to him by a Brahman, sets fire to it with his back turned towards the corpse. The others assist in lighting it; some are employed in burning perfumes; and all make lamentations, accompanied by the tam-tams and other instruments. A sacrifice is afterwards performed to the manes of the deceased, which is repeated on the same spot for several days successively. When the pile is burnt out, they sprinkle the ashes with milk and consecrated water. The bones are gathered up with great care, and put into an earthen vase, which is kept until an opportunity be found of throwing it, if possible, into the Ganges, or, if that

be at too great a distance, into some other sacred river.

It will naturally have been observed, that the descriptions I have given of the ceremonies attending the marriages and funerals of the Hindoos, are confined to those of persons of opulence or rank; those of people of inferior fortune are naturally in proportion to their situation and means.

There are some, though few, who bury the dead; and it is said that among these it is the duty of the widow to bury herself with the body of her husband. The religious ceremonies being performed, she descends into the grave with him, and taking the body in her arms, is with it covered with the earth. I cannot recollect, in the countries in which I have been, to have heard of more than two instances of this horrid ceremony*.

The

* Bernier, after speaking of women who burn themselves, says: "Ce sont certainement des choses bien barbares et bien cruelles; mais ce que font les
" Brahmins

The Hindoos are naturally cheerful, and are fond of conversation, of play, and of other amusement. They will spend almost the whole night in seeing dancing and hearing music; yet none dance but the women, whose profession it is, and who devote themselves to the pleasures and amusement of the public.

They are nevertheless extremely sober; they eat only twice a day, in the morning and evening. It has been already observed, that none of the four castes are allowed to taste any intoxicating liquor, and even those who may eat meat do it sparingly.

Their food is prepared in earthen pots: instead of plates and dishes they use broad leaves, generally of the palm or plantane tree, neatly sewn together with a blade of

“Brahmens dans quelques endroits des Indes est bien
“autant ou plus. Car, au lieu de bruler ces femmes,
“qui veulent mourir apres la mort de leur maris, ils
“les enterrent peu à peu toutes vives, jusqu’à la
“gorge, et puis tout d’un coup se jettent deux ou trois
“dessus, leurs tordent le cou, et les achevent d’étouffer.”

dry

dry grafs, and which are thrown away and renewed at every meal. Like the inhabitants of moft eastern countries, they ufe neither forks nor fpoons, but only the fingers of the right hand, and are fcrupuloufly nice both before and after meals.

With them, modes and fafhions are unknown; and their drefles, like their cuftoms, are the fame to day that I fuppofe they were at the beginning of the Kaly Youg.

Almost all the Hindoos shave the head, leaving only a lock on the back part of it, which is covered by their turbans; and they likewife shave their beards, leaving only fmall whifkers, which they preferve with neatnefs and care *.

The Brahmans who officiate at the temples generally go with their heads uncovered, and the upper part of the body naked.

* The Kafhmirians, and a few other tribes, let their beards grow about a couple of inches long.

The Zennar*, or sacred string, is hung round the body from the left shoulder; a piece of white cotton cloth is wound round the loins, which descends under the knee, but lower on the left side than on the other; and in cold weather they sometimes cover their bodies with a shawl, and their heads with a red cap.

The Khatries, and in general those who inhabit the country and villages, wear a piece of cotton cloth wrapped round the loins as above described; another piece of finer cloth, generally muslin, is thrown over the left shoulder, and hangs round the body, something in the manner of a Highlander's plaid; a piece of clear muslin, almost in the shape of a handkerchief, is

* The Zennar is made of a particular kind of perennial cotton called Nerma. It is composed of a certain number of threads of a fixed length: the Zennar worn by the Khatries has fewer threads than that worn by the Brahmans, and that worn by the Bhyse fewer than that worn by the Khatries; but those of the Soodra cast are excluded from this distinction, none of them being permitted to wear it.

wrapped very neatly round the head. In the ears, which are always exposed, all the Hindoos wear large gold rings, ornamented, according to their taste or means of purchasing them, with diamonds, rubies, or other precious stones.

Some, instead of the cloth hung over the shoulder, wear a Jama*, or long muslin robe, neatly shaped to the upper part of the body, falling very full from thence, and extending so low as almost entirely to cover the feet. A muslin sash is wrapped round the waist, the ends of which are generally ornamented with a fringe and border.

Persons of high rank sometimes wear above the Jama a short loose vest of fine worked muslin, or silk brocaded with small gold or silver flowers; and in the cool season, of shawls. On days of ceremony

* The Mahomedans also wear a Jama, but theirs crosses over, and ties on the right side of the breast; and that of the Hindoos on the left.

and rejoicing they wear rich bracelets on their arms, jewels on their turbans, and strings of pearls round their necks, hanging down upon the breast. On their feet they wear slippers of fine woollen cloth, or velvet, which frequently are embroidered with gold or silver, and those of princes on great ceremonies even with precious stones: but the poorer sort have them of coarse cloth or leather, and the lower classes wear sandals *.

Their slippers are constantly put off on going into an apartment, and left at the entrance, or given to an attendant; nor is

* Corpora usque pedes carbaso velant; soleis pedes, capita linteis vinciunt; lapilli ex auribus pendent; brachia quoque et lacertos auro colunt, quibus inter populares aut nobilitas aut opes eminent. *Qu. Cur. l. 8. cap. 9.* Cum subito patefacta porta, rex Indus cum duobus adultis filiis occurrit, multum inter omnes barbaros eminens corporis specie. Vestis erat auro purpuraque distincta, quæ etiam crura velabat: aureis soleis inseruerat gemmas: lacerti quoque et brachia margaritis ornata erant. Pendebant ex auribus insignes candore et magnitudine lapilli.

Qu. Cur. l. 9. cap. 1.

it possible but they must be shocked at the usual practice of Europeans in walking with their shoes on the clean linen cloth or carpets on which they sit and occasionally lie down. But this, like other encroachments on their customs, they patiently submit to, and even without any appearance of ill humour.

The dress of the women varies a little, but not materially; and the distinction, as amongst the men, consists chiefly in the fineness of the cloth and the number and value of their jewels. They in general wear a close jacket, which only extends to cover the breasts, but completely shews their form. It has tight sleeves, that reach about half way to the elbow; and a narrow border round all the edges, painted or embroidered in different colours. A piece of white cotton cloth, wrapped round the loins, and falling down over the legs almost to the ankle on one side, but not quite so low on the other, serves as a petticoat.

ticoat. A wide piece of muslin is thrown over the right shoulder, which passing under the left arm, is crossed round the middle, and, being fastened by tucking part of it under the piece of cloth that is wrapped round the loins, hangs down to the feet. The hair is commonly rolled up into a knot or bunch towards the back of the head, and some have curls hanging before and behind the ears. They wear bracelets on their arms, rings in their ears, on their fingers, their ankles, and toes, and sometimes a small one on one side of the nostril.

In Kashmere they wear a jacket, like other Hindoo women, a petticoat with a painted border, the hair plaited and hanging down behind, and a fine muslin veil, that covers the head, and falls down below the middle*.

The Hindoos are averse to many of those accomplishments in women, that are

* Mr. Forster.

so admired by Europeans. They say, they would be injurious to that simplicity of manners and decorum of behaviour which are requisite to render them estimable in their families: that, by too much engaging the mind, they would lead their attention away from their children and husband, and give them a disrelish to those cares to which they think Providence has designed them: and, as they strictly adhere to this opinion, there are few Hindoo women to be found who can either read or write.

But the dancing women, who are the votaries of pleasure, are taught every qualification which they imagine may tend to captivate and entertain the other sex. They compose a separate class, live under the protection of government, and according to their own particular rules.

In the code of Gentoo laws and customs it is said: "If a dancing girl commit a crime that renders her property liable to
" con-

“ confiscation, the magistrate shall confiscate
“ all her effects, except her clothes, jewels,
“ and dwelling. In the same manner, to
“ a soldier shall be left his implements of
“ war; and to a man exercising any pro-
“ fession, the implements of that profession
“ shall be exempted from the confiscation of
“ the rest of his property.”

The dancing women eat meat of any kind, except beef. They even drink spirituous liquors, which perhaps may have led the Greeks who accompanied Alexander to imagine that the other Hindoos did the same.

They appear in a variety of dresses. Besides those that have been already mentioned, they sometimes wear trowsers, like the Persians; a Jama of wrought muslin, or gold or silver tissue; the hair plaited and hanging down behind, with spiral curls on each side of the face; and to the gold or silver rings on the ankles, in some of their dances they attach small bells of the same

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metals.

metals. The figures of the Bacchantes, that are to be met with in antique paintings and bas reliefs, may serve as an exact representation of some of the dancing women in Hindoostan.

No religious ceremony, or festival of any kind, is thought to be performed with requisite order and magnificence, unless accompanied by dancing; and every great temple has a set of dancers belonging to it.

In a country of such vast extent of latitude, the complexion as well as the physical construction of the people must be liable to considerable variation; those in the northern, being more fair and robust than those in the southern provinces. But the Hindoo women, in general, are finely shaped, gentle in their manners, and have something soft and even musical in their voices*.

All

* Mr. Forster, in his letter from Kasmere, dated in April 1783, in speaking of the women, says :

“ They

All Hindoo families are governed by the male senior, to whom great respect is shown; nor will a son sit down in the presence of his father, until commanded by him to do so *.

The houses of the Hindoos are generally meaner than might be expected in a country, where useful and ornamental architecture has made so great progress, and with an ingenious people, who are fond of ease, of pleasure, and ostentation. But the constant warmth of the climate, which inclines them to seek the air under porticos, or the shade of trees, may, perhaps, make

“ They have a bright, olive complexion, fine features, and are delicately shaped. There is a pleasing freedom in their manners, without any tendency to immodesty, which seems the result of that confidence, which the Hindoo husbands in general repose in their wives.”

* The same gentleman (Mr. Forster) observes, that in the course of his residence in India, and acquaintance with the Hindoos, he never knew an instance of direct undutifulness to parents; to which I can add the testimony of my own experience.

them less attentive to the internal convenience and elegance of their houses. In the southern parts of India, even those of persons of rank and wealth, though large, are but of a mean appearance. For the sake of coolness, and to avoid the trouble of stairs, they are only of one story. On each side of the door towards the street, is a narrow gallery, covered by the slope of the roof of the house, which projects over it, and which, as far as the gallery extends, is supported by brick or wooden pillars. The floor of the gallery is raised about thirty inches above the level of the street; and Peons* and bearers of palankeens belonging to the house are generally found sitting and lying down there. The entrance leads into a court, part of which is also surrounded by a gallery like that without. On one side of the court there is a large room on a level with the floor of

* See page 301, note.

the gallery, and open in front, which is spread with mats or carpets, and these again covered with white cotton cloth. Here the master of the house receives visits, and transacts his business. The entrances from this court to the private apartments and offices are by very small doors. The houses may be more or less extensive, may have one or more courts or public rooms; but they are commonly built on a plan similar to that I have described. In the northern part of Hindostan, however, houses of two or three stories are very frequent; and ruins of palaces are to be met with over all the country, which announce the splendor and magnificence of its ancient princes.

In the code of Gentoo laws we find a prohibition of the use of fire-arms; which, as the translator observes, in records of such unfathomable antiquity, must cause a considerable degree of surprise. The word in Sanskrit is *agnee after*, or weapons of fire;

and mention is also made of *shet agnee*, or the weapon that kills a hundred men at once, which is translated cannon. The Pooran Sastras ascribes the invention of those destructive engines to the artist Baesh-kookerma, who is said to have forged all the weapons for the war that was maintained in the Suttu Youg between Dewta and Affoor, or the good and evil spirits.

It is certain, that even in those parts of Hindostan that never were frequented either by Mahomedans or Europeans, we have met with rockets, a weapon which the natives almost universally employ in war. The rocket consists of a tube of iron, about eight inches long, and an inch and a half in diameter, closed at one end *. It is filled in the same manner as an ordinary skyrocket, and fastened towards the end of a piece of bamboo, scarcely as thick as a walking cane, and about four feet long,

* See the title-page,

which is pointed with iron. At the opposite end of the tube from the iron point, or that towards the head of the shaft, is the match. The man who uses it, points the end that is shod with iron to which the rocket is fixed, to the object to which he means to direct it; and, setting fire to the match, it goes off with great velocity. By the irregularity of its motion, it is difficult to be avoided, and sometimes acts with considerable effect, especially among cavalry.

Fire balls, or blue lights, employed in besieged places in the night, to observe the motions of the besiegers, are, I believe, to be found in every part of Hindostan, and in full as great perfection as any that are made in Europe. Fire-works seem to have been a principal article of amusement with the Hindoos from the earliest times, and are constantly made use of on all occasions of rejoicing.

I would not, however, venture positively to affirm, that gunpowder, grained, or exactly such as is made at present, was known to the Hindoos before it was discovered by the Europeans. But it seems evident that they knew, much earlier than we did, a composition that possessed some of its qualities, and gave bodies a projectile motion. Had they received the discovery of it from strangers, they would have received at the same time the weapons with which it is employed; and, in that case, would not have had recourse to the less ingenious invention of the rocket, though being accustomed to this weapon, they may still continue to use it.

The shet-agnee, I confess I am at a loss to account for, unless it mean those cavities that have been found in some of their fortresses, hewn in the solid rocks, and formed to a certain elevation for the purpose of throwing stones on besiegers, in the
manner

manner that shells are thrown from mortars.

A composition of a similar kind with gunpowder, was found in use with the Chinese. Some have pretended that the mode of making it was communicated to them by Europeans, which has been confuted by those who alledge, that it was invented by themselves. But there are several reasons to induce us to believe, that the people of Pegu, Siam, and China, received many of their improvements from Hindostan.

In the same article of the Hindoo laws, by which fire-arms and poisoned weapons are forbidden, it is also said : “ Nor shall
“ he (meaning the prince) slay in war an
“ eunuch, nor any person, who putting
“ his hands together shall supplicate for
“ quarter, nor any one who has no means
“ of escape, nor any one who is sitting
“ down, nor one who says ‘ *I am become*
“ *of your party,*’ nor any man who is
“ asleep,

“ asleep, nor any one who is naked, nor
“ any one who is not employed in war,
“ or who is come to see the battle, nor
“ any one whilst he is fighting with ano-
“ ther, nor any one whose weapons are
“ broken, nor any one who is fearful of
“ the fight, and who runneth away.”

In these laws, mention is made of the Purrekeh, or trial by ordeal, which was one of the first laws instituted by Moses among the Jews*. Fire or water were usually employed, but in India the mode varies, and is often determined by the choice of the parties. I remember a letter from a man of rank, who was accused of corresponding in time of war with the enemy, in which he says, “ Let my ac-
“ cuser be produced; let me see him
“ face to face; let the most venomous
“ snakes be put into a pot; let us put our

* See the fifth chapter of Numbers, from the 12th to the 31st verse.

“ hands into it together ; let it be covered
“ for a certain time ; and he who remain-
“ eth unhurt shall be innocent.”

This trial is always accompanied with the solemnities of a religious ceremony, and in some parts of India, it is said, the *onion* is introduced to] render it more awful *. It is also mentioned, that in those parts the use of that plant is forbidden, though a vegetable diet, without any other restriction, I believe, is so strongly recommended. The *onion* having been also held in veneration by the Egyptians, if the same idea really obtains in Hindostan, we should suppose that the natives of the one must have received it from those of the other country. That plant presents nothing, either in its appearance or qualities, to entitle it to peculiar respect ; and the kind of awful regard paid to it must therefore have arisen from some particular circum-

* Mr. Forster,

stance with which we are now unacquainted.

An abhorrence to the shedding of blood, —the offspring of nature, nursed by habit, and sanctified by religion,—the influence of the most regular of climates, which lessens the wants of life, and renders men averse to labour, perhaps also the moderate use of animal food, and abstinence from spirituous liquors, contribute to render the Hindoos the mildest, and probably the most enervated, inhabitants of the globe*. That they should possess patience and resignation under calamity, is perhaps not much to be wondered at, as the same causes that tend to damp exertion may produce these qualities; but besides these, we have number-

* In a country of such immense extent, there are undoubtedly exceptions to this general character; people accustomed to war acquire courage by being frequently exposed to danger; and, as has already been observed, the inhabitants of the northern parts of Hindostan are hardier and stronger than those of the south.

less instances of firmness and active courage that occasion a considerable degree of surprise. The gentle and generally timid Hindoo, while under the influence of religion, or his ideas of duty and honour, will not only meet death with indifference, but embrace it by choice.

An Englishman, whilst on a hunting party, hastily struck a Peon †, for improperly

Many notions of honour depend on certain received opinions. The Greek and Roman heroes do not seem to have been so susceptible of certain expressions of reproach, or to have resented them as affronts, which a modern, of perhaps less virtue, would rather die than submit to. Themistocles could say, Strike, but hear me.—Falschhood and treachery seem to be held dishonourable every where.—This may perhaps be denied; but I believe many travellers have fallen into error, by hastily judging of nations by what may have particularly happened to themselves: and although these vices may be more prevalent in some countries than in others, I never knew of any country in which a person, who happened to be discovered in either, did not endeavour to excuse and justify himself, and thus betray his consciousness of ignominy.

† A Peon is properly a foot-soldier. Men of rank have always Peons in their service. They wear a sabre and

perly letting loose a grey-hound. The Peon happened to be a Rajah-pout, which is the highest tribe of Hindoo soldiers. On receiving the blow, he started back with an appearance of horror and amazement, and drew his poignard. But again composing himself, and looking stedfastly at his master, he said, "I am your servant, I have long eat your bread*;"—and having pronounced this, he plunged the dagger into his own bosom. In those few words he surely pathetically expressed, "The arm that has been nourished by you, shall not be employed to take away your

and poignard. They attend their masters when they go abroad, carry messages, and are in general extremely faithful. Those of the proper Hindoo casts will not do any menial office; but Europeans frequently take Parians into their service, whom they employ as Peons.

* The expression literally is, *I have long eat your rice*. Sometimes it is said, *I have long eat your salt*, from the scarcity of that article in many parts of Hindostan, and the value consequently attached to it, from its being such a necessary ingredient in food.

" life ;

“ life ; but in sparing yours, I must give
“ up my own, as I cannot survive my dis-
“ honour.”

Some sepoy in the English service, being condemned to death on account of a mutiny, it was ordered that they should be blown off from cannon in front of the army. Some of the offenders being grenadiers, on seeing others, who were not led forth to suffer before them, they called out : “ As we have generally shown the
“ way on services of danger, why should
“ we be denied that distinction now ? ” They walked towards the guns with firmness and composure; requested to be spared the indignity of being tied ; and, placing their breasts to the muzzles of the cannon, were shot away. Though several had been condemned, the behaviour of these men operated so strongly on the feelings of the commanding officer, that the rest were pardoned. .

The Rajah of Ongole having been driven from his possessions, after some fruitless attempts, he resolved to make a last effort to recover them. He accordingly entered the province at the head of those, who had still accompanied him, and was joined by many of his subjects. The English officer who commanded at Ongole for the Nabob of Arcot, marched to oppose him. They met: in the engagement the Rajah was killed by a musket shot; and most of his principal followers having also fallen, the rest were broken, and fled. The English commander *, being informed that a relation of the Rajah was on the field wounded, went up to him with an interpreter, to offer him his protection and assistance. He found him lying on the ground, and speaking to an attendant, of whom he was inquiring whether the Rajah's body had been carried off. Being in-

* Lieutenant Colonel Fletcher.

formed that it had, without making any reply, he gave himself a wound with his poignard, of which he almost instantly expired.

When a Hindoo finds that life is near its end, he will talk of his dissolution with great composure; and if near to the Ganges, or any other sacred river, will desire to be carried out to expire on its bank; nor will he do any thing to preserve life, that may be in any way contrary to the rules of his cast or religion. One of the natives, who was employed in an eminent post at an English settlement, being prevailed on in a dangerous illness to receive a visit from an European doctor, it was found that by long abstinence, which in sickness the Hindoos often carry to excess, the stomach would no longer retain any thing. The disorder being of a putrid kind, the doctor wished to give the bark in strong wine; but the Hindoo positively refused to take it, notwithstanding many arguments

guments that were used both by the doctor and the governor who accompanied him, and who had a considerable degree of influence over the Hindoo. They promised that it should remain an inviolable secret: but he replied with great calmness, that he could not conceal it from himself, and a few days afterwards fell a victim to his perseverance.

Though I could add many examples both of active and patient courage, I shall conclude with relating the principal circumstances of a melancholy story, which has already been detailed by a justly esteemed historian, and is commemorated and sung in ballads, according to the custom of Hindostan.

Monsieur de Buffly having, in 1757, led the army which he then commanded into the provinces called the Northern Circars, the revenue of which had been through his means granted to the French by the Soubadar Salabat Jung; Viziamrauze, Rajah of Vizianagaram, the most powerful
of

of the Rajahs of Cicacole, was chiefly consulted by him on the affairs of that province, and enjoyed a principal share in his confidence. The Rajah, having either farmed the revenue of Cicacole at a certain rent, or being entrusted with the management of it, soon made use of the authority which this gave him to gratify an animosity that had long occupied his mind.

The possessions of Rangarow, Rajah of Boobeelee, bordered upon those of Viziamrauze, and disputes concerning their boundaries, and the diverting the course of streams*, were very frequent. But the secret, and probably the most powerful cause of his hate, was the consequence that Rangarow derived from his birth, which the other, notwithstanding his superior wealth and possessions, aspired to in vain. Rangarow enjoyed the honour of an illustrious ancestry, and could not always

* In a country where water is so much required for cultivation, this is often the subject of great dissension between neighbouring proprietors of lands.

suppress the indignation which a superior birth sometimes produces in an elevated mind, when exposed to the insolence of one of inferior extraction, to whom fortune has been more propitious ; he claimed his descent from the ancient kings of Orixa, and his person and family were universally respected. Viziamrauze, comparatively with him, was but of mean extraction ; his family had been raised and enriched by their intrigues at the courts of Mahomedan viceroys. He took an early opportunity of writing to Rangarow, calling on him to attend him as the delegate of the government, and to account with him for his tribute. The other saw the danger he was exposed to if he refused—the indignity if he complied ; and his feelings being too powerful to yield to the suggestions of prudence, without deigning to reply, he wrote to Monsieur de Buffy, assuring him of his readiness to conform in every thing to his commands, excepting

excepting that of attending on his inveterate enemy; a mortification he conjured him not to insist on. The letter was probably intercepted by Viziamramrauze, and Rangarow's silence and non-appearance were construed into contempt and disaffection. About the same time, some Sepoys in the French service, with some of Viziamramrauze's peons, in attempting to enter the Boobele district, were driven back. The people of that country say they were sent on purpose by him, without any communication to the Rajah, with a view to provoke resistance. But in whatever way it arose, the circumstance confirmed the opinion Monsieur de Buffy had been taught to entertain, and Viziamramrauze availed himself of that disposition to persuade him to march towards Boobele with their joint forces. When Rangarow was informed of the motion of the French army, and that Viziamramrauze accompanied it, the former attempt that had been made to enter

ter his territory, and his letter not having been replied to, concurred in making him believe that his ruin was resolved on. Being too proud to fly, or preferring any alternative to that of living as a suppliant in another country, he took the fatal resolution, instead of going and appealing to the justice of Monsieur de Buffy, to prepare for defence, and suffered himself to be shut up in a small and ill-constructed fort with his family and principal relations. The place was immediately attacked; the artillery soon made a breach in the walls, but the besieged, fighting with the courage which is produced by resentment and despair, repulsed an assault, though sustained for a considerable time. On the 24th of January 1758, a second assault was made, and again repulsed; but the number of the besieged being now much diminished, Rangarow assembled his kinsmen, and informed them, “ that as it was impossible to
“ defend the place much longer, or per-
“ haps

“ haps even to resist another assault, he
“ had resolved not to outlive his misfor-
“ tunes, or expose himself and his family
“ to the humiliation of appearing as pri-
“ soners before a person he despised: that
“ he did not wish however that his ex-
“ ample should have any influence on
“ them, nor would he offer them any ad-
“ vice: that having followed the dictates
“ of his own mind, he left them to be
“ guided by theirs; nor did he see that
“ they stood in the same predicament
“ that he did, for as the resentment of
“ their enemies was directed entirely against
“ himself, they would probably, after his
“ death, be less inclined to severity.” But
they unanimously approved of his senti-
ments, and declared that they would not
survive him. He then sent for his only
child, an infant son, and taking him in
his arms, and addressing him as all that re-
mained of an ancient, illustrious, but un-
fortunate race of princes, he gave him his

dying blessing, and delivering him to the care of two of his officers, in whose prudence he could confide, he desired them to conceal themselves with him in a secret place till night, and endeavour to convey him to one of his friends, a Rajah, among the western mountains, with this message :
“ Rangarow sends you his son, as the last
“ pledge of his confidence and affection.”

. The resolutions taken in this assembly being adopted by all who were in the place, they employed a short time in performing some religious ceremonies, and in taking a solemn leave of each other. Returning to their respective dwellings, they prepared them for the flames with straw, and such other combustible materials as they could procure. The women assisted them with alacrity and zeal, and every one received death from the hand of the person to whom she was the most nearly allied, or gave it with her own. This dreadful scene being closed, they set fire to their houses, that
they

they might yet see this last ceremony performed, and be certain that the bodies of their women should not be exposed to any insult.

The enemy observing the conflagration, had again mounted the breach at the time Rangarow and his followers returned to it. He fell by a musket ball; and every man who accompanied him was killed, as they disdained to receive quarter. The only living person found in the fort was an old Brahman, who related the dismal tale*.

* I was told the circumstance as above related by some of the Rajahs of that part of the country, who had the means of being perfectly informed. The country was in the possession of the Rajah of Vizianagaram not many years ago, though, I believe, Rangarow's son was then alive, and perhaps is now living. He was supported by the benevolence of some of the Rajahs.

In Quintus Curtius we have an example similar to this:—*Sed cum in obsidione perseverasset, oppidani desperatâ salute, ignem subjecere tectis, se quoque ac liberos conjugesque incendio cremant. Quod cum ipsi augerent, hostes extinguerent, nova forma pugnæ erat: delebant incolæ urbem, hostes defendebant. Q. C. lib. ix. cap. 4.*

Monfieur

Monfieur de Buffy, who is faid to have been deeply affected by this horrid catastrophe, refolved to quit a place where every object recalled to his mind the unhappy fate of its late inhabitants. Notwithstanding the various revolutions which the empire had undergone, they ftill had retained a fmall and remote corner of the extenfive poffeffions of their anceftors, which they might have continued to enjoy for many ages yet to come, but for the precipitancy of Europeans, who, on more occafions than this, have been the caufe of much mifery and wretchednefs, by blindly taking part in Afatic difputes, without properly inquiring into and underftanding them.

The two officers to whose care Rangarow had confided his fon, having fuccefsfully executed the trust that was committed to them, came difguifed as Yogeys into the camp of Viziamrauze the day preceding that on which the army was to march from Boobeelee. With the freedom allowed to
thofe

those devotees, they took their station under a tree near his tent without being questioned. In the night they privately entered it, by creeping on the ground, and cutting a hole in a side of it where there happened to be no centinel. He was a corpulent unwieldy man: they found him lying on his bed asleep; but awaking him, and telling him who they were, they struck him with their poignards. The guards, on hearing a noise, rushed in; but Viziam-rauze was dead, being pierced with several wounds. Though they might have escaped by the way they came in, yet they made no attempt to do so; but standing by, and pointing to the body, said, "Look here, we are satisfied." They related the manner they had taken to avenge their chief; and, having declared that no other knew their intention, or was concerned with them, they were put to death, satisfied with what they had done, and entirely resigned to receive their punishment.

The

The Hindoos are great observers of decorum ; their manners are unaffected, they possess much natural politeness, and have an extraordinary degree of caution in not saying or doing any thing which they imagine may offend. The Brahmans in general shew the least civility, which is owing to the precedence they assume over the other casts, and the deference that is continually shewn them.

Some years ago, the governor of an European settlement was invited with some other gentlemen to a feast given by a Rajah on account of a wedding. It consisted, as their evening entertainments always do, of fireworks, dancing, and singing. The place where the Rajah received the guests, was a parterre, or small flower garden, surrounded by an arcade, or open gallery, spread with carpets, and, as is usual, these covered with white linen cloth. In the middle of the parterre there was a basin with a fountain. The guests entered by a
gate

gate in the centre of the building opposite to the side where the Rajah sat ; and walking up through the parterre, saluted him, and took their seats in the gallery. An elderly man, after having paid his compliments to the Rajah, inadvertently fell into the basin. The attendants immediately ran to his assistance, and took him out. The words and looks of all the natives were highly expressive of concern ; but when their anxiety had subsided, by being informed that he had not received any injury, they were not a little surprised to observe some of the Europeans in an immoderate fit of laughter, for which they were entirely at a loss to account.

I remember a young Rajah, a boy of about twelve years old, who came to visit an Englishman, and though he never had seen any European before, his manner was polite and unembarrassed ; neither did he express any surprise at dresses and objects that were entirely new to him : yet this
did

did not proceed from apathy or want of observation, for I understood afterwards that he was very inquisitive, and asked a variety of pertinent questions.

The mental as well as physical faculties of the human species seem to arrive sooner at maturity in Hindostan than in colder climates, and it is not uncommon to see children behave and speak with a degree of gravity and propriety, which seems incompatible with their age. But the mind, like the body, perhaps does not enjoy that vigour which is to be found in the natives of Europe. Besides moral causes, which undoubtedly have considerable effect, the *climate* certainly tends to enervate at least the body ; it is less capable of bearing fatigue ; the wants of life being few and easily procured, exertion is less excited ; and every thing conduces to encourage indolence and love of ease.

The venereal disease, that inveterate enemy of the human race, is to be met with
in

in every part of Hindostan; and, I presume, existed there long before the discovery of America by Columbus. The idea that it was originally peculiar to that quarter of the globe, is certainly erroneous, and it even seems questionable, whether it was first brought from thence into Europe. Had it been carried into Hindostan by Europeans since the discovery of America, the time is so recent, and the evil so great, that in a country inhabited by an enlightened people, in which there is a constant correspondence between the principal towns, the time when it appeared, and probably the manner in which it was introduced, would have been marked and handed down to us. But there is no such tradition to be found; and it is but fair, therefore, to conclude, that the Hindoos were afflicted with it long before we became acquainted with them.

The gout, likewise is every where found, though it seems milder in its effects and less frequent

frequent than in Europe, which may partly be owing to the extreme temperance of the people, and to the humour being in some degree carried off by the almost constant perspiration that is produced by the heat of the climate.

The small-pox, wherever it appears, is more rapid in its progress, and generally more fatal, than in colder countries. Villages may be seen almost wholly deserted by their inhabitants from the apprehension of this disorder; which circumstance, amongst other things, may serve as a proof, that the Hindoos do not believe in predestination.

The Hindoos are prohibited under the severest penalty, that of losing their cast, from quitting Hindostan without permission; and the rules and restrictions with respect to their diet, render it almost impossible, without some exemption from them. Whether merchants and bankers have a general dispensation, or only travel
by

by particular leave of the principal Brahmans at the places where they reside, we know not: but they and their agents now, as formerly, settle in different foreign countries, and perform the voyages necessary to their occupation. They, however, every where abstain from eating such food as is forbidden them by their laws, and observe, as far as possible, their ablutions, and other religious duties*..

There is a class of people, called Banjaries, that do not belong to any cast, or any particular part of Hindostan. They live in tents, and travel in separate bodies, each of which is governed by its own particular regulations. They come frequently to towns on the sea coast, with bullocks loaded with wheat and other articles; and, in exchange, take away spices, cloths, &c. but principally salt, which they carry to the interior parts of the country. Many of

* Mr. Stuart.

these parties have some thousands of oxen belonging to them. They are rarely other-ways molested, even in war, than by being sometimes pressed into the service of an army to carry baggage or provisions; but as soon as their services are no more wanted, they are paid and dismissed.

There are many monuments in India, which prove that the Hindoos, not only in the science of astronomy, but also in mechanics, and other arts, had a knowledge greatly superior to that which they now possess; and there is a particular character stamped on all their ancient works, which, like the pencil of a painter, distinguishes the original from the performance of those who may have copied it, however excellent, or even superior, the copy may be. A great resemblance will be found between the images of the Egyptians and Hindoos; but though I do not pretend to give my opinion as decisive upon the subject, I cannot help observing, that
in

in examining some of the former, and remarking this resemblance, it gave me the idea of a copy in which some of the accessory parts of the original were left out.

The art of painting is amongst the Hindoos, but in an imperfect state; nor does any thing remain to shew that it was ever superior to what it now is. They are not so deficient in the art of colouring as drawing. Some of their pictures are indeed finished with great nicety, but they seem to be almost wholly ignorant of the principles of perspective.

Though they appear to have made greater progress in sculpture, their works in that art in general are but rude; but, as already observed, in many respects bear a strong resemblance to those of the Egyptians.

They do not seem to be guided by any regular rules of architecture, at least according to our notions; and, amongst the innumerable columns with which some of their temples abound, we often find a

variety of shapes without symmetry or order. Yet the stupendous size of the towers of those temples, the height and solidity of the walls, the space that is inclosed by them, and the immense labour, which the whole announces*, give them an appearance of majesty, and command respect.

We do not possess any sufficient knowledge of their music to enable us to give an opinion upon it. But though some of their airs are very melodious, they seem to be but little advanced in that art, comparatively with the progress it has made in Europe.

They have a great variety of musical instruments. Those used in war are, the Nagar, a kind of great kettle drum, which is carried on a camel, and sometimes on an elephant; the Dole, a sort of long narrow

* The towers are in general entirely covered with statues and figures in relief, of their different deities.

drum, that is slung round the neck of the person who beats it ; the Tamtam, a flat drum, resembling a tabor, but larger and louder ; the Talan, or cymbal ; and various sorts of trumpets. But instead of the trumpet, the mountaineers and inhabitants of the woods, use a horn, and those on the sea coast sometimes a large conch shell.

To accompany the dancers and singers they use the Dole and Tamtam, by occasionally striking or rubbing them with their fingers ; flutes of different sorts ; the Been, which is a stringed instrument, resembling a very large guitar, but of greater powers ; an instrument that is not unlike the ancient lyre ; and small cymbals that are frequently made of silver.

The Tary is a trumpet of a great size and most lugubrious sound, which they sometimes use to announce the death of persons of distinction, and constantly at their funerals.

At the temples they occasionally use all their different instruments.

There are strollers, whose occupation is to intrap snakes, who use an instrument called Magouty, resembling a small bagpipe, in order, as they pretend, to bring them from their lurking places. They carry a number of those reptiles with them in bags, which, though of the most venomous kind, they take out with the naked hand; and, throwing them on the ground, they are taught to rear and move about to the sound of their music. They very gravely say, that by certain incantations, which they only are acquainted with, they cannot do them any harm. But it is probable, that the fangs which convey the poison are taken out; though others say, that they only have the precaution to make them expend their venom, by frequently biting something previous to their shewing them.

Some

Some of their jugglers are so extremely expert, that several of the early travellers and missionaries seem to have been fully persuaded, that many of their tricks were performed by supernatural powers, obtained by means of conjurations.

When we observe how few and simple the utensils are, that are employed by the artisans in Hindostan of every kind, we must be surprised at the niceness and delicacy of some of their works, and the size and magnificence of others; for which nothing but the extreme attention and unwearied patience which characterize the inhabitants of that country can account.

The weaver early in the morning sets up his loom under the shade of a tree, and takes it down in the evening. The fine muslins are indeed woven within doors, the thread being too delicate to be exposed to the agitation of the air; but it is not uncommon, near manufacturing villages,

to see groves full of looms employed in weaving the coarser cloths.

The silversmith often works for daily hire, and brings his whole apparatus to the house of the person who employs him. His furniture is a common earthen pot; his crucibles are made of clay mixed with the ashes of cow-dung; and these, with a small anvil, a file, a hammer, and a pair of pincers, form a pretty exact list of the furniture of his shop. With clay, modelled with the fingers, he will imitate any thing that may be given to him; and some of their works in filigree are extremely delicate and curious.

The utensils of all the artisans and manufacturers partake of the same kind of simplicity.

Lacquering and gilding must have been long known to the Hindoos, and employed by them in various works of luxury and ornament. We find them in use all over
Hindoostan,

Hindoſtan, though in ſome parts, the lackering is in a greater degree of perfection than in others *.

In the towns and villages, not only every caſt, but each claſs of artiſans and manufacturers, has its own particular quarter. The Chandalas and all unclean tribes are in ſome extremity by themſelves, nor dare they even paſs through the ſtreets that are inhabited by any of the ſuperior caſts.

Rice is the principal article of nourishment of all the natives, and the firſt object of attention in the cultivation of it is to have the ſoil plentifully ſupplied with water. If there be a ſcarcity of water, the harveſt

* Bernier, in ſpeaking of the Kaſhmirians, ſays :

“ Ils font des Palekys des bois, des lits, des coffres,
 “ des écritaires, des caſſettes, des culiers, et pluſieurs
 “ autres ſortes de petits ouvrages, qui ont une beauté
 “ toute particuliere, et qui ſe diſtribuent par toutes
 “ les Indes. * Ils ſavent y donner un verni, et ſuivre
 “ et contrefaire ſi adroitement les veines d’un certain
 “ bois, qui on a de fort belles, y appliquant des fillets
 “ d’or, qu’il n’y a rien de plus beau.”

Voyages de Bernier.

is in proportion to it; and a succession of dry weather in the rainy season is sure to produce a famine. In travelling through Hindostan, some opinion may be formed of the wisdom and benignity of the government, by the number, and state of preservation of the tanks and water courses *. Unhappily, in many of those countries that groan under a foreign yoke, these and other public works of utility or magnificence, being neglected, are going gradually to decay.

When the corn is grown to a certain height, it is plucked up, and transplanted in small parcels into fields of about a hundred yards square, separated from each other by ridges of earth, which are daily supplied with water, that is let in upon them from the neighbouring tanks.

When the water in the tanks falls below the level of the channels that are made to

* See page 92.

let it out, it is drawn by what is called on the coast of Coromandel a Picoti, a machine equally simple and ingenious. It is composed of a piece of timber, generally a palm-tree, fixed upright in the ground, supported on each side, and forked at the top to admit another piece, which moves transversely on a strong pin driven through the fork. The transverse timber is flat on one side, and has pieces of wood across it, in the manner of steps. At one end of this timber there is a large bucket, at the other a weight. A man walking down the steps throws the bucket into the well or tank; by going up and by means of the weight he raises it; and another person standing below empties it into a channel made to convey the water into the fields. The man who moves the machine may support himself by long bamboos that are fixed in the way of a railing from the top of the piece of upright timber towards the well. On
emptying

emptying the buckets, they fing out the number that has been drawn, and add to it the name of Samy, or some other deity. Every garden has its Picotis, and every evening at sun-set, you see them in motion and hear the song.

In a country so full of inhabitants, and where the price of labour is so cheap, those complicated machines that are invented to supply the place of many hands, being less required, genius in this respect is seldom excited; and the knowledge of the Hindoos in mechanic powers, and the laws of motion, seems therefore to have only kept pace with their wants.

Besides rice, there is a variety of other grains, which, as they require less water, may be planted on high lands. But for the rice they choose the lowest situations that can be found. Wheat, I believe, is nowhere cultivated lower than about the 18th degree of latitude, but it is every where to
be

be purchased, as, besides what is imported by sea, it is brought into the southern provinces by the Banjaries *.

The Riuts, or cultivators of the ground, are now kept in many countries in a state of great penury and wretchedness; a melancholy reflection, especially when we consider, that on their labour depends all that we enjoy. I remember, in travelling to have spoken, by an interpreter, to some who were reposing themselves in the heat of noon in a Tope †, or grove, where I happened to halt. They gave me an account of their fatigues and their misfortunes; and, making use of some of those gestures that are common to the people of India, and often very expressive, one of them shewed me his feet covered with blisters by being alternately in the water

* See page 321.

† Topes are very frequent, and some of them are of considerable extent, containing perhaps 100 acres of land. They are generally either of Tamarind or Mango-trees, planted in regular rows.

and on the scorching ground; and, pointing to some coarse rice and a few pepper pods, said: "*This is all we have in return.*" I am sorry to add, that I fear he gave too faithful a representation of the state of some millions besides himself.

With the first accounts we have of Hindostan, a mighty empire at once opens to our view, which in extent, riches, and the number of its inhabitants, has not yet been equalled by any one nation on the globe. We find salutary laws, and an ingenious and refined system of religion, established; sciences and arts known and practised; and all of these evidently brought to perfection by the accumulated experience of many preceding ages. We see a country abounding in fair and opulent cities*; magnificent temples and palaces; useful

* *Gour*, called also Lucknouti, supposed to be the Gangia Regia of Ptolemy, stood on the left bank of the Ganges, about twenty-five miles below Rajimāl.

useful and ingenious artists employing the precious stones and metals in curious workman-
manship ;

It is said to have been the capital of Bengal seven hundred and thirty years before Christ. It was repaired and beautified by the Mahomedan emperor Acbar, who gave it the name of Jenutabad, but was deserted by its inhabitants on account of an epidemical distemper, who imagined that it was abandoned by its patron deity, and devoted to divine vengeance. No part of the site of ancient Gour is nearer to the present bank of the Ganges than four miles and a half; but a small stream, which communicates with the Ganges, runs by its west side, and is navigable in the rainy season. On the east side, in some places within two miles of it, is the river Mahanda, which is always navigable, and also runs into the Ganges. The ruins of Gour are on the old bank of the Ganges, and extend not less than fifteen miles in length, and from two or three in breadth. Several villages stand on part of its site; the remainder is covered with thick forests, the habitation of tygers and other beasts of prey, or become arable land, though the soil is chiefly composed of brick-dust. Maj. RENNEL.

“ *Cannoge*, the ruins of which are of great extent, is situated on the right bank of the Ganges, near the place where the Caliny or Calinuddy river joins it in lat. 27. 3. and east long. from Greenwich 80. 13. It is said to have been built above one thousand years before Christ, and is mentioned as the capital of Hindostan,

manship ; manufacturers fabricating cloths, which, in the fineness of their texture, and the

doftan under the predecessor of Phoor, or Porus. The fucceffor of Porus, Sinfarchund, or the Sandracotta of the Greeks, paid tribute to Alexander's fucceffors ; and Jona, the fecond in fucceffion from Sinfarchund, reigned at Cannoge ; it may therefore be fupposed that, as it was the capital under the predecessor of Porus, and under Jona, it was alfo the capital in the intermediate reigns ; and if fo, it was the place where the ambaffadors of Seleucus were received, which they mention by the name of Palibothra. In extent and grandeur, Cannoge perfectly answers to the description of Palibothra. Some Hindoo writers give magnificent accounts of its riches and populoufnefs. No longer ago than the fixth century it contained thirty thoufand fhops and ftalls where betle-nut was fold*.

Ptolemy makes Palibothra appear to be in lat. 27. between the towns of Malibi on the weft, and Athenagarum on the eaft. The real latitude of Cannoge, by

* The betle is a leaf of a hot aromatic quality, which grows on a kind of creeper, that twifts itfelf round a flender tall tree, planted in regular groves on purpofe for the betle plant. The Hindoos chew the leaf with the arêk nut, and a fmall quantity of fhell lime ; this mixture, in chewing, produces a reddifh juice, which they spit out. The ufe of betle is almoft univerfal over India, and not merely confined to Hindoftan.

obfer-

the beauty and duration of some of their dyes, have, even yet, been but barely imitated

observation, is 27. 3. and the latitudes given by him to Malibi and Athenagarum, are nearly those of Matura and Audia, or Oude. The distances of the two former from Palibothra, answer minutely to the distances of the two latter from Cannoge. I am of opinion that we may place some reliance on the position given by Ptolemy to Palibothra, for on a comparison of the latitudes of five different places between the Indus and the Ganges, I find the greatest difference to be only twelve miles between his and mine.

Ptolemy.

Taxilla, the pass of the	}	32. 20.	Attock 32. 20.
Indus, or Attock,			
Conflux of the Hydaspes	}	30. 00.	29. 48.
and Indus			
Malæta - -		25. 54.	Mirrta 25. 50.
Ardone - -		30. 12.	Ajodin 30. 15.
Dedalla - -		30. 32.	Debalpour 30. 24.

But it should not be forgotten that the country between Sinde and Palibothra was the best known to the ancients.

Pliny assigns for the site of Palibothra a spot four hundred and twenty-five Roman miles below the conflux of the Ganges and Jomanes, or Jumna; and also enumerates particulars of the distance between the Indus and the mouth of the Ganges: and although he does not in all cases correspond with the map, yet it must be allowed that, upon the whole, there is a de-

tated by other nations †. The traveller was enabled to journey through this immense

† Hindostan has scarcely any mines of gold or silver, and the vast quantities of those metals that were found circulating in coins, and employed in works of luxury and embellishment, were chiefly procured in exchange for its manufactures, and were the contributions of other nations. Pliny, in speaking of the route from Egypt to India, says, "it is as yet but little known by the public, notwithstanding it is of so much importance, as there is not a year that India does not receive fifty millions of sesterces for its merchandize, on which the traders gain a hundred for one."

gree of consistency in his account of the respective position of places that merits consideration.

In order to ascertain Pliny's scale, it will be necessary to compare his distances with mine in some known part of the route from the Indus to the mouth of the Ganges; and none appears fitter for this purpose, than the space between the part of the Jumna nearest to the ordinary road into Hindostan, and its conflux with the Ganges. This distance in Pliny is 623 miles, and on my map 354 geographical miles; so, that $\frac{7}{10}$ of a geographical mile is equal to a mile of Pliny reduced to horizontal distance, or about $\frac{7}{10}$ by the windings of the road, agreeing nearly with a Roman mile, for which it was doubtless intended. Taking this for a scale,

menſe country with eaſe and ſafety; the public roads were ſhaded with trees to defend

ſcale, we ſhall find that about 110 ſuch miles will reach from the aforeſaid part of the Jumna, to the part of the Ganges which is neareſt to that, or about Moonygurry; 286 more will reach to Cannoge, which, being at the junction of the Calini with the Ganges, and a very large place, I am inclined to ſuppoſe that Calinapaxa is meant for it; and 228 more will reach to the conflux of the Ganges and Jumna, that is, to A-lahabad. Between the Indus and Hyphafis (Setlege), the proportions do not hold ſo good. For inſtance, between the Indus and Hydaspes (Behāt), Pliny reckons 120 miles; which by my map is 135, if Alexander came by Rotas, the ordinary road; for had he taken the road that Timur did, the diſtance would be leſs than 120. Again, between the Hydaspes and Hyphafis, Pliny reckons 390 miles, which is only 300 by the uſual route towards Sirhind, and 350, ſuppoſing he went towards the lower parts of the river, which I think highly probable: but as the country between the Hydaspes and Hyphafis was the ſeat of war, in which it may be ſuppoſed that Alexander was often led out of the direct road, it cannot be expected that the diſtance of this part ſhould be ſo well aſcertained as the others.

Between Alexander's poſition on the Hyphafis (Setlege), and the Jomanes (Jumna), Pliny reckons 336 miles, which exceeds the diſtance between thoſe

defend him from the scorching sun; at convenient distances buildings were erected for him to repose in; a friendly Brahman attended to supply his wants; and hospitality and the laws held out assistance and protection to all alike, without prejudice or partiality *.

rivers in the line of the great road from Lahore to Delhy about 106 miles; but 336 miles is really the distance between the Jumna and that part of the Hyphasis (or Setlege), below the conflux with the Bea, and which I suppose to have been Alexander's position when he erected his altars.

Pliny states that Palibothra is 425 miles below the conflux of the Ganges and Jumna, and the mouth of the Ganges 638 miles from Palibothra, or 1063 from the conflux. It is true that this distance on the map is only 1000 such miles by the road; but we should reflect, that our own ideas of this distance did not come nearer the truth after an intercourse of near two centuries with India, and indeed until the present time; for it will be found that Monsieur D'Anville's map of India, published in 1752, represents the distance as much short of the truth as Pliny goes beyond it.

Maj. RENNEL.

* Sunt et apud Indos, statuti principes qui injurias ab advenis prohibeant. Si qui aegrotantes, conductis medicis curant; defunctosque sepeliunt, eorum pecuniâ proximis traditâ.

Diod. Sic. l. 2. cap. 10.

Their

Their laws being interwoven with their religious doctrines, perhaps threw too great a preponderance on the side of the priesthood; but the evil which this might have occasioned seems, in some sort, to have been rectified by the exclusion of the members of that order from any temporal employments; so that while they guarded the people from tyranny, they secured to the sovereign the peaceable obedience of his subjects.

The sciences, being confined to a particular set of men, could not take that flight which they have done in countries where they are open to the world at large, and where genius is encouraged and respected in whatever sphere it may appear. The priests in Hindostan seem early to have foreseen that advancement in knowledge would produce the decline of their spiritual authority, and they guarded therefore against it with a degree of caution and refinement scarcely to be exemplified in any other

civilised country. Yet, with all the exceptions that can be made, we must allow, that their laws and government tended, as much as any others we are acquainted with, to procure peace and happiness. They were calculated to prevent violence, to promote benevolence and charity, to keep the people united amongst themselves, and to hinder their tranquillity from being disturbed by the introduction of foreign innovations.

We afterwards see the empire overrun by a fierce race of men, who, in the beginning of their furious conquests, endeavoured, with their country, to subdue the minds of the Hindoos. They maffacred the people*; tortured the priests; threw down many of the temples; and, what was still more afflicting, converted some of them into places of worship for

* Tamerlane ordered about 100,000 Hindoo captives to be put to death at once, which was immediately executed by his cavalry.

their prophet *: till, at length, tired with the exertion of cruelties, which they found to be without effect, and guided by their interest, which led them to wish for tranquillity, they were constrained to let a religion and customs subsist which they found it impossible to destroy. But during these scenes of devastation and bloodshed, the sciences, being in the sole possession of the priests, who had more pressing cares to attend to, were neglected, and are now almost forgotten.

* The temple of Eishuar at Benares is now a Mahomedan mosque, and two lofty minarets were erected on it by order of Aurengzebe. Mr. FORSTER.

S K E T C H XIII.

*History and Political State of the present
native Powers of Hindostan.*

IN the foregoing sheets I have endeavoured to make the reader more nearly acquainted with the original inhabitants of Hindostan. To give some account of its present political state is the purport of this sketch, in which I shall only endeavour to preserve the principal features, without entering into minute particulars. It must however be observed, that the continual changes to which the powers of India have long been subject, and the vicissitudes that still characterise the politics of that country, render the most accurate account that can be given of them, only adapted to the
period

period for which it may be written: as any plan formed on the state of politics to day, may perhaps be totally inapplicable a year hence.

In approaching India from the North-west, before we reach the Attuck*, we pass through the dominions of Timur Shaw, son and successor of Ahmed Shaw†, late sovereign of the Affghans‡.

Ahmed was descended from an illustrious family named Seidou Zei, of the tribe of Abdalli. He and his brother Zulfecur Khan, having been taken and confined, by Houssein Khan, then chief of Kandahar, were released by Nadir Shaw, when he

* The river in general is called by Europeans the Indus, but its proper name in this quarter is the Attuck.

† Commonly known to Europeans by the name of Abdalla.

‡ The Affghans are often called in Hindostan by the general name of Duranies: all the country from India to Iran, or Persia Proper, being called Duran, or, as some pronounce it, Turan.

came and subdued that province, previous to his expedition into Hindostan. But as they were thought to have too much influence with their countrymen to be safely left amongst them, they were sent to Mezenderan. Zulfecur Khan died there; and we find that Ahmed, some time after the return of Nadir from India, was intrusted with the command of a body of Affghan cavalry, in the Persian army. He served his master with fidelity, and even attempted to revenge his death; but finding the conspirators too powerful to be contended with, he went off with his party to his own country. Soon after his arrival at Kandahar, he was hailed chief of the Affghans. His forces quickly increased; he was joined by many of the Persian soldiers who had served with him; and in the course of a few months, all the countries that had been ceded by the Mogul Emperor to Nadir Shaw, together with some neighbouring

bouring parts of Persia, submitted to his authority.

The distracted state of Hindostan, at that time, invited him to push his conquests still further. He therefore crossed the Attuck, and directing his course to the South-east, he plundered the country, and levied contributions to a considerable amount. Near Sirhind he was met by the imperial army under the command of the Prince Royal and the Vizier. They fought; but though the latter was killed, the battle was not decisive, and Ahmed returned to his own dominions.

In another expedition, he conquered all the province of Lahore. In 1755 he again came into India, and, after staying a short while at Lahore, marched to Delhi. It is said, that he was invited thither by the emperor himself, who by this desperate means wished to get rid of the tyranny of his Vizier, Ghazi ul Dien Khan. By secret instructions therefore from the King,

the Vizier was deserted in the field by some of the principal officers, with a great part of the army, and was obliged to surrender himself prisoner. But instead of losing his power or life, by his address and presents he obtained the protection of the conqueror; and the unhappy Allumghire, besides the reproach of having brought on himself and his people the calamities of a foreign invasion, was obliged to submit to be directed by a servant, whom, not having the power or fortitude to dismiss, he meanly, but ineffectually, attempted to betray.

Ahmed laid the city under a heavy contribution, which he exacted with the utmost rigour. He staid in it about a month, during which time he concluded a marriage between his son Timur and the emperor's niece. He then marched against the Jauts *, who lately, under their chief Soujagemul, had made incursions towards Delhi, and

* A tribe of Hindoos.

conquered the greatest part of the province of Agra. They fled at his approach, and shut themselves up in their fortresses. But, by an extraordinary march, he surprised and took the ancient city of Matra, famous as the birth-place of Krishna, and sacred to the Hindoo muses. He attempted likewise to surprise the town of Agra, which still held out for the emperor, but was repulsed by the governor Fazil Cawn. He had, during this expedition, indulged his troops in every species of savage wantonness and cruelty, and now led them towards Delhi. When he approached near the city, the emperor came to meet him; and on his arrival he celebrated his nuptials with Sahibe Zimany, daughter of the emperor Mahomed Shaw, a maiden of exquisite beauty, whom the unfortunate Allumghire in vain solicited for himself. He then proceeded to Lahore, and, leaving his son Timur in the government of that province, he quitted Hindostan.

While

While Ahmed was employed on the side of Persia, young Timur was frequently disturbed by the Seiks*; but though he had sufficient force to repulse these, in 1760 he was compelled to fly before an immense army of Mahrattas, led by Ragonaut Row, the Paishwa's brother, who having come to the northern provinces for the sake of levying contributions, was invited to invade Lahore by Adina Beg Cawn, a Mogul chief, who was disaffected to Ahmed's government. The Mahrattas took possession of the province, almost without any resistance, and Adina Beg was invested with the administration of it. Ragonaut Row then marched back towards Delhi, and, leaving the command of the army to another chief, Jinkou Jee, returned to Poonah. Adina Beg, who appears to have possessed to his death great activity, courage, and abilities, died some months

* A tribe of Hindoos, who profess deism.

after the departure of the Mahrattas, aged upwards of eighty years. Soon after his death, in 1761, Ahmed crossed the Attuck with a powerful army, and easily recovered his former possessions. In the mean time, the Mahratta army had attacked some of the Rohilla chiefs, who applied to Ahmed for protection. Advice had been received in the North, that another army was coming thither from Poonah; and it was reported that the views of the Mahrattas were now directed to the reduction of all the Mahomedan princes in Hindostan. Ahmed was therefore invited by Sujah ul Dowla, Nabob of Oud, and by most of the northern Mahomedan chiefs, to put himself at the head of a league proposed to be formed by them for the defence of their territories and religion. He saw the necessity of resisting the Mahratta power, and effectually checking their pretensions. The opportunity was favourable, as the common danger which threatened the confeder-

federates, rendered their fidelity towards each other more to be relied upon. He likewise either felt, or affected to be actuated by, a degree of devout zeal, and, having acceded to the proposal, he marched towards the enemy. Jinkou Jee advanced to meet him. The armies encountered; the battle was obstinate, but Ahmed at last obtained a complete victory.

The army that was sent from Poonah, was commanded by Sadashavarow, cousin to the Paishwa; a chief of much personal courage, but who never had been tried in the conduct of any great or difficult enterprise. He came to Agra; from thence to Delhi; and, being joined by parties of his countrymen as he went along, his army is said to have amounted to about 120,000 horse, besides infantry and artillery. From thence he directed his course towards Sirhinde; while Ahmed, who had been joined by the Rohilla chiefs, by Sujah ul Dowla, and by Ahmed Khan Bunguish,

Bunguish, chief of Ferokhabad, was encamped on the other side of the Jumna, almost opposite to Kangipara. Having unexpectedly crossed the river, with a view of getting behind the Mahrattas, they precipitately fell back to Paniput, whither the combined army closely followed them. Here, according to the notions of some of the Hindoos, "Sadashavarow, being misled by his own evil genius,"—but rather being over-awed by the superior one of Ahmed, instead of giving battle before the whole of the combined army came up, halted, and formed an extensive camp, defended by batteries and intrenchments. Ahmed allowed him to proceed undisturbed; but lost no time in taking measures to prevent him from getting any supplies, or to force him to fight under many disadvantages to obtain them. Convoys of provisions that were coming to the Mahratta army were cut off; attacks that were made on the Mahomedan posts were repulsed; the

provisions that were brought with the army were, notwithstanding a severe economy, almost entirely consumed, and the wailings produced by famine and disease were to be heard in every quarter of the encampment. Sadashavarow, after having remained in this inactive state nearly thirty days, at last resolved, or rather was compelled, to throw all the mighty projects of his state on the fate of a general battle. He led out every one who was yet capable of bearing arms; but his troops were wasted by want, and discouraged by confinement, whilst those of the enemy were in their usual vigour, and already considered themselves victors over a foe, whom they had so long shut up. Yet the Mahrattas made wonderful efforts of courage; the victory was long doubtful, but at last decided in favour of the Mahomedans, by Ahmed Khan Bungish vigorously attacking their left flank with a fresh body of well-chosen cavalry. This battle was one of the most bloody

that ever embrued the plains of Hindostan. Above 50,000 Mahrattas are supposed to have fallen in the field, together with the Paishwa's eldest son Bisswafs Row, and eighty leaders of distinction. Sadashavarow, after having animated his troops by his words and example, though he saw the battle was lost, refused to fly; and when pressed by those who were near him, he pushed his horse amongst the enemy, and fell, covered with wounds*. The pursuit lasted several days, and this immense army, destined to conquer king-

* It was once reported, that he had escaped, and got back to Poonah; but was immediately arrested by order of the Paishwa, and sent to the fort of Pourendher, where he remained in secret confinement. An impostor even appeared in Bengal, who called himself Sadashavarow, but the fraud was soon detected by those who had known him. There is no doubt, that his death happened as above related; and Colonel Polier was shewn the spot where his body was burnt by some Hindoos the day after the battle. He is sometimes called the Baw. He was son of Chumna Jee Appah, second son of the first Paishwa Bissinat Balasce.

doms, and which had justly alarmed all the Mahomedans of the northern provinces, totally disappeared. Ahmed afterwards marched to Delhi, and wherever he went was hailed by those of his own religion, as the deliverer of the faithful. From thence he directed his course back to Lahore, and, having appointed persons to govern and manage his possessions in India, he returned to the north.

In the latter end of 1762, he again crossed the Attuck, in order to attack the Seiks, whose power having greatly increased, their incursions had become more frequent and dangerous. But his intention seems rather to have been to extirpate than to conquer them. He defeated their army, composed of the troops of their different chiefs; and forced them to take refuge within their woods and strong holds. All who were taken were put to death; and having set a price on the heads of all those who professed their tenets, it is said that
heaps

heaps of them were frequently to be seen piled up in the market places of the principal towns. Hearing that they had assembled in considerable numbers to celebrate an annual festival at Anbertser, he endeavoured to surprise them. But their chiefs had marched thither with all their force, and were prepared to receive him. He nevertheless attacked them with great impetuosity. During the battle, there happened an eclipse of the sun, which, whilst interpreted as a favourable omen by the Seiks, dismayed the Mahomedans. Ahmed, after a bloody conflict, was obliged to retreat with precipitation. Soon after, he retired to his northern dominions; but returning the year following, retook several places that had been lost during his absence, and drove the Seiks from the open country. But as soon as he quitted Hindostan, they again came forth; and this kind of warfare seems to have been often repeated.

Ahmed, after being long afflicted with an ulcer in his face, died on the 15th of July 1773, at Kohtoba, a place situated amongst the mountains of Kandahar, whither he had retired for the sake of coolness. He was succeeded by his son Timur, who, though represented as a man of no mean abilities, does not seem to possess the active and enterprising genius of his father. His dominions to the north of the Attuck, form a very extensive kingdom, inhabited by a hardy and warlike people; but he has lost all that he possessed in Hindostan, except the province of Kashmire.

On crossing the Attuck, we enter the territories of the Seiks*, a people who owe their religious origin to a Hindoo, named Nanuck, of the Khatry or Rajah cast. His father, Baba Caloo possessed a small district in the province of Lahore, named Telvandi, where Nanuck was born in the

* Seik is said to mean disciple.

year of Christ 1470. Many stories are told of wonderful indications given by him, in his infancy, of uncommon wisdom and sagacity. He seems to have possessed strong powers, which received no further cultivation beyond the usual education of the young men of his cast, consisting in little more than learning reading, writing, and arithmetic; and hearing the Shastras, or dissertations on the laws and religion of their country.

According to the custom of the Hindoos, he was married in his early years to one of his own tribe, by whom he had two sons.

It appears that he soon became an admirer of the Narganey* worship, and used to declaim against the folly of idols, and the impiety of offering adoration to any but the Supreme Being.

Having often expressed a desire to travel, at the age of about twenty-five years, he

* See page 183.

quitted his family, and visited Bengal and most of the eastern provinces of Hindostan. In a second excursion he went to the south, it is said, as far as the island of Ceylon: and in a third, he went into Persia and Arabia. Those different journies seem to have taken up about fifteen years. But on his return from the third, he declared his intention of not quitting his native country any more; and having expressed a wish of fixing his retreat on the border of some river, at a distance from any town, the Rajah of Calanore, who had become one of his disciples, granted him a piece of land on the banks of the Ravy, about eighty miles north-eastward from the city of Lahore. Here Nanuck established his abode for the rest of his days, in a convenient dwelling that was erected by the Rajah's care: and as he chose to be free from the cares of this world, his wife and children dwelt at Calanore, coming occasionally to visit him. Having acquired
great

great reputation for knowledge, wisdom, and piety, persons of all persuasions went to see him, and the Seiks say, that in his presence they forget that there was any religion but one. He died about the age of seventy. The place of his abode was called Kartarpour, but since his death it has been named Dihra Daira, or the place of worship.

His eldest son, Serik-chund, was the founder of a set of devotees, named Nanuck Shoiy. The second, called Letchimidan, married and had several children. On account of the oppressions of the Mahomedan governors, he altogether forsook Telvandy, the estate of his ancestors, and settled at Kartarpour, which is still in the possession of his descendants. But though they are respected by the Seiks, as being the posterity of Nanuck, yet they are not held in any sacred veneration, nor considered as the heads of their religion or tribe.

Nanuck,

Nanuck, when on his death-bed, passing by his children and relations, named as his successor to teach his doctrine a favourite disciple, named Lhina, but whom he then called Angud, which is said to signify similar. Angud was likewise of the Khatry cast, and of a respectable family in the same province where Nanuck was born. To him he entrusted the care of collecting his precepts, which he accordingly did, in a work called Pothy, or the book: and in another work, called Jenum Sakky, he gave a history of Nanuck's life. These are written in the Punjab dialect, but in a particular character called Gour Mouekty, said to have been invented by Nanuck himself, for the purpose of writing his doctrines*.

Angud, following the example of Nanuck, named to succeed him as Gourou, or holy master, his disciple Amerdofs; and

* Colonel Polier.

this mode seems to have been practised, as long as the custom of obeying one supreme chief was observed.

The Seiks appear to have lived for many years in perfect peace with the rest of mankind; and, being inoffensive in their manners, obtained the protection and good-will of the Mahomedan court. During this time, the number of their disciples constantly increased; their possessions were considerably extended, some of the neighbouring Rajahs were converted to their religion, and some woody and uncultivated lands were granted to them by the government. But in proportion as their power augmented, they seem to have quitted their meek and humble character, and at last, instead of appearing as suppliants, stood forth in arms. The first military leader of distinction we hear of was Taigh. The next was the tenth and last Gourou, Govand Sing, who, after being engaged in hostilities against the government, made his

his peace, and even attended the emperor Bahauder Shaw in person. From some private motive of resentment he was assassinated by a Petan foldier, though the Seiks were not without suspicion, that he was killed by the secret order of the emperor. Having neglected to name a successor, or, as some say, declined it out of respect to a prophecy that there would only be ten Gourous, the Seiks chose for their chief a person named Banda. Being of a bold and active disposition, he soon began to make incursions into the neighbouring countries, and maintained a depredatory war with the Soubadar of Lahore for several years. He was at last surpris'd and taken, and with his family and many of his countrymen sent to Delhi, where they were put to an ignominious death. The blood that was spilt on that occasion, sealed that revenge which the Seiks then swore, and the invincible aversion they have ever since manifested to the Mahomedans. They continued

tinued their warfare with the Mogul government for some time, with various success; but taking advantage of the intestine troubles which succeeded the invasion of Nadir Shaw, they subdued several districts. Wherever they conquered, they threw down the mosques; and as they admitted proselytes to their religion, all were obliged to quit their country who did not choose to embrace their doctrine.

Having, as already related, drawn on themselves the vengeance of Ahmed Shaw, he attacked them with his usual vigour. They were now under several chiefs, some of them descendants of their Gourous, and others of Hindoo nobles, who had adopted their faith, and united themselves with the nation. The war with the Affghans lasted several years, during which the Seiks retired into strong holds, or acted offensively in the field, according as they found themselves in force. But in the end they entirely expelled these northern invaders; and
not

not only conquered all the extensive province of Lahore, but are now in possession of the greatest part of Moultan, and several districts towards Delhi, including in their territories the whole of that rich country, called the Panjab*.

Nanuck having stripped the religion of Brimha of its mythology, the Seiks adore God alone, without image or inter-mediation; and though they venerate the memory of their founder, as well as of some of their Gourous, whose names they often repeat, yet they neither offer them divine worship, nor apply to them to intercede in their behalf.

They eat any sort of meat, excepting beef; retaining the same regard for the ox as the other Hindoos, and probably from the same cause, its utility. But the meat

* A tract of country so named, on account of five rivers, which, descending from the northern mountains, enclose and intersect it. They afterwards run into the Sindh or Indus.

which is very generally eaten, is pork; perhaps, because forbidden to the Mahomedans.

Blue, which is generally considered as an inauspicious colour by the Hindoos, distinguishes the dress of the Seiks; as if Nanuck meant to shew by this, the weakness and absurdity of superstitious prejudices. Their dress commonly consists in blue trowsers of cotton cloth; a sort of plaid generally checkered with blue, which is thrown over the right shoulder, and a blue turban.

The national government is composed of an assembly of their different chiefs, but who individually are independent of each other, and masters of their respective territories. In this assembly every thing that regards the safety of the state, the quota of troops to be furnished by each chief in time of war, the operations of their armies, and the choice of a person to command them, is agitated; and resolved on by the plurality
of

of voices. This assembly meets annually, or as occasion may require, at Anbertser, a place held in a kind of religious veneration, where there is a large tank, which is said to be beautifully ornamented, lined with granit, and surrounded with buildings.

The whole force of the different chiefs collectively may amount to about two hundred thousand horse. But they seldom can be brought to act in concert, unless the nation be threatened with general danger ; in which case they never fail to unite.

Besides a sabre, most of their soldiers carry a matchlock gun, which seems a very uncouth weapon for a horseman, but in the use of it they are extremely expert, and are in general excellent marksmen. It carries a larger ball than an English musket to a greater distance ; and is often employed by them with success before the enemy be near enough to use the sword.

They are naturally a strong race of men, and, by their hardy manner of living, are capable

capable of enduring much fatigue. In the field, none but the principal officers have tents, and these extremely small, so that they may be struck and transported with quickness and facility. In cold weather the soldier wraps himself, in the night, in a coarse blanket, which, when he marches, is folded and carried on his horse.

Of late years almost all the neighbouring countries have been laid under contributions by them; and, to avoid their incursions, several petty chiefs have consented to pay them a small annual tribute, and put themselves under their protection.

Their country is well cultivated; full of inhabitants, and abounds with cattle. The horses of Lahore are supposed to be much superior to those bred in any other part of Hindostan*.

It

* The country of Lahore being thought favourable for breeding horses, and producing plenty of excellent forage, studs were established at different places on ac-

It is said, that they have a sort of superstitious respect for their sword. It was by it they obtained their independence and power; and by it they preserve them. A Seik, though in other respects infinitely less scrupulous than any other Hindoo, before he will eat with any one of another religion, draws his sword, and passing it over the victuals, repeats some words of prayer, after which he will freely partake of them*.

Contrary to the practice of all the other inhabitants of Hindostan, they have an aversion to smoking tobacco. But many of the people smoke and chew bang, so as sometimes to produce a degree of intoxication †.

count of the Mogul emperor. Persian and Arabian stallions were sent to them, and there was a fixed order at all the royal stables, to send to the studs in Lahore all such Arabian and Persian horses as by any accident should be rendered unfit for mounting. Hence perhaps it arose, that the present breed of horses there, is superior to the horses that are bred in the other provinces.

* Mr. Stuart.

† Colonel Polier.

After

After leaving the Seiks, we come to the provinces of Delhi *, which in the course of a few years have had a variety of masters ; but scarce at any period during that time can they be said to have been under the authority of the sovereign. The last sole governor of almost all of them was Nadjiff Khan, under the title of generalissimo of the emperor. He was a native of Persia, of noble birth, whose sister married Mirza Mohsieu Ally Khan, brother to Seiffdar Jung, the father of the late Nabob of Oude, Suja ul Dowla. After the death of Seiffdar Jung and his brother Mirza Mohsieu, Nadjiff was involved in the ruin of Mahomed Kouly Khan, the son of Mirza, and cousin of Sujah ul Dowla. He then went to Cassim Ally Khan, Nabob of Bengal, who being expelled by the English, Nadjiff retired with a party of horse to Bundelcund, into the service of

* See the Map of Hindostan by Major Rennell.

Rajah Coman Sing. He afterwards joined the English, who were at war with Sujah Dowla, soon after the defeat of the latter near Benares. When the emperor Shaw Allum resolved to quit Eliabad, and return to Delhi, Nadjiff Khan accompanied him, and afterwards was named his chief general. A body of English seapoys, who had been allowed to go with the emperor, were put under his command, and with these and other troops, which, as his means increased, he took into his service, he subdued the countries near Delhi, and almost the whole possessions of the Jauts, taking from them Agra, their capital Dieg, and most of their principal places. But though these conquests were achieved in the name of the sovereign, he benefited little by them; and the person who styled himself his slave was in reality his master. Nadjiff Khan died in 1782, and a scene of continual anarchy and warfare has prevailed in those countries ever since.

On quitting the provinces of Delhi, our attention is drawn to the possessions of several Hindoo chiefs that are contiguous to each other, and now acknowledge no superior. The principal of these are the Rajahs of Joinagur, or Jaypoor; Joadpoor, or Marwar; Oudiapoor, or Chitore; and Jesalmire. The constitution of those countries is feudal; the rents are low; but every village is obliged to furnish a certain number of horsemen, and at the shortest warning. The people are hardy, brave, and extremely attached to their respective chiefs. The forces of those Rajahs may amount together to about 150,000 horsemen, but, like most neighbouring powers, they have jealousies and private piques, which have more influence over their minds, than the consideration of the permanent security and independence which they might establish by being united.

The Rajah of Jaypoor was anciently called Rajah of Ambire, a place much

celebrated, but all that now remains of it is only a fort on a hill, near the modern town of Jaypoor*.

Chitore was likewise greatly renowned for its antiquity and riches; but having been taken and pillaged by Acbar, and again by Aurengzebe, the Rajah now resides at Oudiapoor.

The Jauts were a tribe or race of people in the northern provinces of Hindostan, whose profession was agriculture; and were formed into a nation, only about forty years ago, by Tackou Souragemul, proprietor of a district of no great extent or value. He made himself master of all the countries that were dependent on Agra,

* The modern town of Jaypoor is inclosed with a strong wall, with four great gates, from whence proceed as many broad streets, which meet in the centre of the town. It is thereby divided into four quarters of the same size: the distance from one gate to that opposite to it, is about two English miles. These streets have rows of trees on each side of them, and the houses, which are in general of three stories, are built in a regular line.

Mr. STUART.

and

and ultimately of the town itself, and many other important places; but fell in battle with the Rohilla chief Nadjib ul Dowla in the year 1763. He was succeeded by his son Jewar Sing, who was secretly murdered in 1768. Jewar was succeeded by Rutten Sing, who did not escape suspicion of having been accessory to his brother's murder, and fell himself by the hand of a low assassin, whom he had threatened with death *. Rutten Sing left an infant son, named

* He had given several sums of money to a stranger, unknown to any one about his court, who pretended to be a transmuter of metals. Growing impatient, or beginning to perceive he had been duped, Rutten Sing ordered him to show him all his process; and, to prevent him from getting away, put a guard over his person. The man, finding he could not evade the command, consented to obey; but, on account of the importance of the secret, requested that no other person should be present. They accordingly retired into a room by themselves. The man knew that nothing was to be expected from Rutten Sing's clemency, who was of a violent and cruel temper. He therefore affected to take great pains to explain the secrets of his

named Kairy Sing, during whose minority, internal commotions, occasioned by contests for the regency, principally contributed to the success of Nadjiff Khan, with whom the Jauts were then at war. Kairy Sing dying, was succeeded by his uncle Tackou Ranjid Sing, the present Rajah, who only possesses Bartpoor, a place of great strength, with a small district round it. But it is said that the Jauts have lately shewn a disposition to war, and may soon again be in a condition to recover their former territories.

The power which comes next under our notice, and indeed the most considerable of all the native powers of Hindostan,

art, and, whilst he was looking attentively into a crucible, expecting to see the metal change its colour, he plunged a poignard into his heart. Taking his ring from his finger, he went out, shut the door, and shewing the ring to the guards, said it was the Rajah's order, that none should enter the room until he returned. By this means he made his escape, and got to Delhi, where he related what had happened, making a merit of it with the Mahomedans.

Is the Mahratta, whose territories border upon several of those we have already mentioned. Europeans became first acquainted with the Mahrattas in their original country on the coast of Malabar.

The first person upon record, who distinguished himself as an active chief of this nation, was Seeva, or Seeva-jee, who, as the Mahrattas now pretend, was descended from the family of the ancient Hindoo emperors. His father was lord of a small district, for which he paid tribute to the Mahomedan king of Viziapoor. For some reason, with which we are unacquainted, he was arrested by an order from that court, and died in confinement. His son Seeva-jee took arms, and, being liberal, active, and brave, was soon joined by numbers of his countrymen. The king of Viziapoor died shortly after the rebellion began. Seeva-jee made himself master of several important places, together with
a con-

a considerable tract of country, which were afterwards regularly ceded to him by the Queen Regent*. Many petty Hindoo chiefs put themselves under his protection; and to employ his army, which was now very numerous, he invaded the dominions of the Mogul emperor.

After having maintained a long war with Aurengzebe, he was at last taken prisoner, carried to Delhi, and kept in close confinement. He however found means to escape, got back to his capital Satarah, and, immediately collecting his forces, renewed hostilities with vigour. Aurengzebe was then far advanced in life, and being tired of a war, which he saw no prospect of bringing to a happy conclusion, was glad to come to an accommodation with so troublesome an enemy. The Mahrattas pretend, that, on this occasion, he gave them a *coule*, or written agree-

* Tavernier mentions his having seen the Regent Queen.

ment, by which he granted to them the *chout*, or 10 per cent. on all the revenues of the Deckan, which has often served as a pretence to invade the territories, and to levy contributions upon the different nabobs of the southern provinces.

Seeva-jee was succeeded by his son, Rajah Sahou, who considerably extended the Mahratta dominions. When Rajah Sahou grew old and infirm, and the fatigues of government began to press heavy upon him, he appointed Biffonat Balajee, a Brahman born at Gokum, and leader of about twenty-five thousand horse, to the office of Paishwa, or vicerent.

Rajah Sahou died without issue, but left nephews by his brother. The courage and wisdom of Balajee had gained him, during the latter years of the old Rajah, the affection and esteem of all the nation. But, under an appearance of modesty and self-denial, his prevailing passion was ambition;

and the sentiments of gratitude and loyalty were absorbed in the desire to command. He made use of the influence he had acquired under his benefactor, so firmly to establish his own power, that he not only retained the high office of Paishwa during his life, but transmitted it to his posterity. The Mahrattas, gradually forgetting a prince they knew nothing of, became accustomed to obey his viceroy only: yet a certain respect for the royal race, or the dread of the consequence of violating the strong prejudice which the nation still retain in favour of the family of its founder, have served, perhaps, to preserve it; and the descendants of Rajah's Sahou's nephews yet exist, but are kept in captivity in the palace at Sattarah. The eldest is stiled Ram Rajah, or sovereign; his name is always on the seal and coin of the Mahratta state; but his person is unknown, except to those who immediately surround him; and as he neither possesses authority
nor

nor any influence in public affairs, we shall leave him in his palace, where he is allowed to divert himself with trivial amusements, and return to those who exercise the powers, though they have not yet assumed the titles of royalty.

Biffonat Balajee was succeeded as Paishwa by his eldest son, Balajee Row, who left three sons, the eldest of whom, Balajee Pundit, sometimes called Nanah Pundit, succeeded him. The two others were Rogobah, or Ragonat Row, and Shamsher Row.

Balajee Pundit had also three sons, Biffwas Row, who was killed in the famous battle with Ahmed Shaw; Mahadava Row, who was Paishwa twelve years; and Narrain Row, who succeeded him.

During the latter part of the life of Mahadava Row, his uncle Rogobah was confined to the palace at Poonah, for reasons we are unacquainted with. Mahadava Row died without issue; and upon
the

the accession of Narrain his brother, a youth of about nineteen years of age; Rogobah applied for his release, but in vain. He is therefore suspected of having entered into a conspiracy with two officers in his nephew's service, Somair Jing and Yufuph Gardie, in order to procure that by force, which he could not obtain by intreaty. The correspondence between the conspirators was carried on with so much secrecy, that the court had not the least intimation or suspicion of their design, till every avenue leading to the palace had been secured, and the whole building surrounded by the troops under the command of those two officers. It is said, that on the first alarm, Narrain Row, suspecting his uncle, threw himself at his feet, and implored his protection:—"You are my
" uncle," said he, " spare the blood of your
" own family, and take possession of a
" government, which I am willing to re-
" sign to you."

Somair

Somair and Yusuf entered the room whilst the young Paishwa was in this suppliant posture. Rogobah, with apparent surprise and anger, ordered them to withdraw; but as they either knew him not to be sincere, or thought they had proceeded too far to retreat, they stabbed Narrain with their poignards, whilst he clung to his uncle's knees.

The office of Paishwa being now vacant, the chiefs of the nation then at Poonah were assembled, and Rogobah being the only survivor of the family of Biffonat Balajee, to whose memory the Mahrattas in those parts are enthusiastically attached, he was named to fill it. Being naturally of a warlike temper, he resolved to undertake some foreign expedition; for besides gratifying his passion for the field, he probably hoped, by the splendour of his exploits, to draw off the attention of the public from inquiring into the late catastrophe.

A pre-

A pretence for war was not difficult to be found. He renewed the claim of his nation to the chout, and marched his army towards Hydrobad, the capital of the Nizam. The vigour of his measures procured him an accommodation of his demand; and he was proceeding to enforce a similar one upon the Carnatic, when he received intelligence, that obliged him to return immediately to Poonah.

Although the Mahratta chiefs had acknowledged Rogobah as Paishwa, yet they, and the people in general, were much dissatisfied with his conduct. The murderers of Narrain Row had not only escaped punishment, but, it was reported, had been handsomely rewarded. The crime was unexampled, and the perpetrators of it were beheld with uncommon horror and detestation. The Paishwa had hitherto so fully possessed the love of the people, that, till then, guards were con- sidered

sidered as unnecessary about the person of a man, whose character rendered him inviolable. Every one therefore had free access to his palace, and he relied with confidence for his safety upon the affections of those who approached him.

These reflections operated powerfully upon the minds of the Mahrattas. To use an expression of one of their writers—the bloody poignards of the conspirators were constantly before their eyes; but perhaps no violent consequences would have ensued, had it not been discovered, soon after the departure of Rogobah from Poonah, that the widow of Narrain Row, Ganga Bacc, was pregnant. This determined their wavering resolutions. Frequent consultations were held among the principal men then in the capital, and it was finally resolved to abjure the allegiance they had sworn to Rogobah, and declare the child, yet unborn, to be the legal successor of the late Paishwa.

A council of regency was immediately appointed to govern the country until the child should become of age; and it was agreed to reserve their deliberations, in case it should prove a female, or should die, till the event should render them necessary. They who principally conducted these measures, and whose names will on that account be remembered in the history of Hindostan, were Sackharam Babou, and Balajee Pundit, called also Nanah Pher Nevees, from his having been long the principal secretary of the Mahratta state. Nine other Mahratta leaders approved of the measures, and swore to maintain them.

As the first step towards the execution of their plan, the widow of Narrain Row was conveyed to Poorendher, a fort of great strength, situated on a high mountain, about twenty-five miles from Poonah. As soon as Rogobah received intelligence of this revolution, he quitted his design upon the Carnatic, and hastily returned towards the capital.

capital. But discontent had already infected his troops; some of the chiefs retired to their estates, and others joined the standard of the regents. He however risked a battle with an army of the revoltors, commanded by Trimbec Row, in which the latter was slain; but, though he obtained the victory, the strength of the confederates daily increased, while his own troops were diminished by continual desertions. He therefore found it necessary to retire to Ugein, and to solicit the assistance of the Mahratta chiefs Sindia and Holkar; but meeting with a refusal, he went to Surat and applied for succour to the English.

Rogobah's success in this application was the cause of two wars with the Mahratta state, which, after much waste of blood and treasure, we were obliged to conclude by relinquishing his claim, and acknowledging as legal Paishwa, the son of Narrain Row, who was born about seven months after the death of his father.

The territories of the Mahrattas are computed to extend about one thousand British miles in length and seven hundred in breadth *. They are governed by a number of separate chiefs, all of whom acknowledge the Ram Rajah as their sovereign, and all, except Moodajee Boonsalah, own the Paishwa as his vicegerent.

The capital and residence of the sovereign was Sattarah; but the Paishwa generally resides at Poonah, about one degree south-east from the former place, and a hundred miles distant from Bombay. The country immediately subject to the Paishwa, including all the hereditary territories of the Ram Rajah, as left by Rajah Sahou, extends along the coast, nearly from Goa to Cambay; on the south it borders on possessions of Tippoo Saib; eastward on those of the Nizam, and of the Mahratta Rajah of Berar; and towards the north, on

* Major Rennel.

those of the Mahratta chiefs Sindia and Holkar.

Moodajee Boonsalah, Rajah of Berar, possesses, besides Berar, the greatest part of Orisa. Including the countries that are tributary to him, his dominions extend about six hundred miles from east to west, and two hundred and fifty from north to south *. The eastern part of Orisa runs along the sea coast for about one hundred and fifty miles, and divides the English possessions in Bengal from those commonly called the Northern Circars. Towards the west, his territories border on those of the Paishwa; towards the south, on those of the Nizam, of Mahomet Hyat, a Patan Chief, of Nizam Shaw, and of Ajid Sing. Nagapour, the present residence of the Rajah, is situated about mid-way between Calcutta and Bombay.

* Major Rennel.

This prince being descended from the line of the Ram Rajah, eyes the power of the Paishwa, by whom a branch of his family is kept in ignominious confinement, with ill-will; has often refused to support his measures; and, on some occasions, has even seemed inclined to act against him.

Next to Moodajee, in point of importance, must be ranked Madajee Sindia, a bold and aspiring chief, who possesses the greatest part of the extensive soubadary, or government of Malva, together with part of the province of Candeish. The remainder is under the dominion of Holkar. Both he and Sindia pretend to be descended from the ancient kings of Malva. Sindia resides chiefly at Ugein, near the city of Mundu, once the capital of these kings; and Holkar at Indoor, a town little more than thirty miles west of it. The dominions of these, and of some chiefs of less consequence, extend as far as the river Jumna.

The

The measures pursued by the Mahrattas for some years, left little room to doubt that they aspired at the sovereignty of all Hindostan, or at least at the expulsion of the Mahomedan princes: and, in the course of their prosperity, some of their chiefs were so imprudent as to avow such an intention. But the loss of the battle of Paniput, their frequent defeats by the English, and their late internal divisions, have affected their strength as a nation, sullied their renown as warriors, and moderated their views of conquest.

If we except the late expedition towards the north of India, they seem for the present to be confined within the limits of their own dominions. But should any unforeseen accident invite them to come forth, they will always be ready to embrace the opportunity. Their resources are very considerable. The troops and vassals of the different chiefs are in constant readiness to follow their leaders; and most of these

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will

will easily concur with the Paishwa in any project by which the Mahratta power may be extended.

The strength of a Mahratta army consists chiefly in cavalry. Both horse and rider are capable of enduring as great a degree of fatigue as any of which we have authentic accounts; and our astonishment is naturally excited, when we consider the climate in which they act. Bodies of fifty or sixty thousand horse have been known to march for many days successively at the rate of about fifty miles a day. I have even heard of forced marches exceeding that distance; and it very seldom happens that any are left behind.

The Mahratta country abounds more in horses than almost any other in Hindostan, and produces a very fine breed called the Bheemerteddy horse *. These are very high-

* In every province there are considerable studs, which belong to the Paishwa and the different chiefs. There

high-priced, and consequently are only purchased by persons of wealth and distinction. But the common Mahratta horse used in war is a lean ill-looking animal, large boned, and commonly from fourteen to fourteen and a half hands high. The only weapon used by horsemen is a sabre, on the choice and temper of which they bestow great pains and judgment. They learn the use of it, and a dexterity in riding, from their infancy: and so very expert are they in the management of their horse and their sword, that I am persuaded the best exercised European hussar *singly* would not be more than a match for an experienced Mahratta horse-man.

Their dress, in time of war, consists, instead of the jama *, in a quilted jacket of

There are also many *jundis*, or large herds of horses, belonging to individuals, who send such as they have no occasion for, to feed in the open plains.

* See page 284.

cotton cloth*, that descends half way down their thighs, and in a thin linen vest, which is worn under the jacket, and fits close to the body. The jacket is taken off when its warmth proves inconvenient. Their thighs and legs are covered with a kind of trowsers, and the head with a broad turban, which, descending behind nearly as low as their shoulders, defends the head and neck both from the heat of the sun and the sword of the enemy.

The necessary food for the rider and horse, in case of emergency, is contained in a small bag, tied tight upon the saddle. The food of the rider consists in a few cakes, already baked, a small quantity of flour or rice, and some salt and spices: that of the horse, of a kind of black peas called *gram*, and balls made of the flour of these peas,

* This quilted cotton jacket is perhaps a better defence against the edge of the sword than any other light military dress that could be contrived.

mixed with ghee *, garlick, and hot spices. These balls are given by way of a cordial, to restore the vigour of the horses after extraordinary fatigue; and it is said that a small quantity of *bang* is sometimes added, a drug that possesses a quality of exhilarating the spirits, and produces a degree of intoxication. Tents are rarely used in their armies, when consisting only in cavalry. Even the officers then have frequently nothing but a small carpet to sit and lie upon; and the whole baggage of the general is perhaps carried on a single camel. The officers are well mounted, and have always spare horses with them in the field.

Whenever the Mahrattas determine to invade a country, it is the particular endeavour of the general to inform himself accurately of its situation, and, by their frequent incursions, there are but few

* See page 112.

countries in Hindostan, that are not perfectly known to them. Detached parties precede the main army, and scour the country on each side: intelligent officers are employed upon this service, and the provisions they may meet with are collected upon the spot where the army is to halt. As the Mahrattas abstain from all intoxicating liquors and animal food of every sort, little else is necessary for the support of their troops, but rice for the men, and gram for their horses: should they fail in procuring these articles, they have recourse to the provisions they bring along with them, which are again recruited as soon as they may find an opportunity of doing so. As hay is scarcely ever made in the southern parts of Hindostan, the horses are accustomed to eat grass dug up by the roots, which afford a considerable degree of nourishment, and correct the purgative quality of the blade.

The

The rider, having first provided for his horse, goes to his own temperate meal; which having finished, he lies down perfectly contented by the side of his horse; and, when called by the sound of the *nagar*, or great drum, is instantly ready to mount him.

The Mahrattas tell strange stories of the extraordinary sagacity of their horses; and indeed, by their being constantly with their riders, who are fond of caressing and talking to them, they acquire the intelligence and docility of more domestic animals. They are taught to stop when in full gallop, and to turn round instantly upon their hind feet, as upon a pivot. I have seen a man ride up full speed to an object, and, when near enough to touch it with a short javelin, turn his horse instantly about, and go off with equal speed in an opposite direction: but the frequent repetition of this exercise must in the end weaken the hams and backs of their horses, while

while at the same time it exposes them to the danger of being lamed, and rendered unserviceable, on the spot.

If the intention of the Mahrattas in invading a country, be to resent some injury, to force its sovereign to pay the chout, or to comply with any other demand, their army consists of nothing but cavalry, and devastations are then terrible. They drive off the cattle, destroy the harvest, burn the villages, and cut down every living creature the sword can reach, and that they are either unable or unwilling to send to their own country. Nothing is spared by them except the Brahman and the ox. On the report of their approach, the frightened inhabitants fly for refuge to the hills, to the woods, and under the walls of fortified towns. The rapidity of their motions leaves but little chance of bringing them to a general action ; and the mischief done by their incursions, has frequently induced the party attacked by them, to obtain their
depar-

departure by a compliance with their demands, and thus invite them to return.

If we only view the Mahrattas as engaged in war, they must necessarily appear as the most cruel of barbarians: but if we enter their country as travellers, and consider them in a state of peaceful society, we find them strictly adhering to the principles of the religion of Brimha; in harmony among themselves, and ready to receive and assist the stranger. The excesses they commit, therefore, cannot fairly be ascribed to a natural ferocity of character, but perhaps may be dictated by policy, or inspired by revenge: they may sometimes wish to obtain that by the dread of their invasions, which otherwise could only be effected by a tedious war; or sometimes to retaliate on the Mahomedans the cruelties they have long exercised upon their countrymen*.

The

* In 1771 Hyder Ally was completely defeated by them, lost all his baggage, his cannon, and about fifteen

The country under the Paishwa is in general not very fertile, nor does it furnish any very considerable manufacture.

His family being of the Brahman cast, it may easily be imagined, that the Brahmans are not only protected in their lawful privileges, but that the rites and ceremonies of their religion are strictly observed throughout his dominions*. At the same time,

great

fifteen thousand men ; and had he not saved his own person by flight, when he saw that the battle was irrecoverably lost, he would probably have been killed or taken prisoner. Hyder having cut off the ears and noses of a few Mahratta prisoners, they, in retaliation, cut off the ears and noses of a whole regiment of Hyder's seapoys, and in that condition sent them back to him with black standards.

* It may not be here amiss to take notice of a circumstance, which, though in itself it may appear trifling, yet may considerably tend to bias the affections of the Hindoos. The ox universally enjoys among the Mahrattas the fullest protection of religious prejudice. In their dominions, no person, of whatever religion, nation, or rank he may be, is permitted to kill it. But in those provinces that are under the Mahomedan or English government, beef is every
where

great attention has always been paid by the Paishwas to those of the military profession; which

where publicly sold in the markets. This seems to be a wanton insult to the feelings of an already-depressed people; especially as meat of other kinds is almost every where to be found in the greatest plenty. It would therefore be no great inconvenience or mortification to those, whose religious tenets permit the use of this food, to abstain from it, in compliance with the prejudices of the natives. But if motives of complacency have no weight, the policy of preserving so necessary an animal, deserves some consideration; as without it, husbandry must stand still; and it is nearly as prejudicial in Hindostan to injure the breed of this useful beast, as it would be in England to destroy annually a considerable number of horses.

Bernier, in speaking of the motives which might have induced their early legislators to forbid the killing of the ox, says:

“ Ou plutôt ils auroient imprimé ce respect pour la
 “ vache, parceque c’est d’elle qu’ils tirent le lait et
 “ le beurre, ce qui fait une bonne partie de leur subsistance, et qu’elle est le fondement du labourage, et
 “ par conséquent de la vie; d’autant plus qu’il n’en
 “ est pas dans les Indes, comme dans nos quartiers,
 “ où la terre puisse nourrir cette grande quantité de
 “ bétail. Si l’on en tuoit dans les Indes la moitié de
 “ ce qu’on fait en France ou en Angleterre, le pays s’en
 “ trouveroit bientôt depourvu, et la terre sans pouvoir

which is the natural consequence of the continual wars they have been engaged in.

On the day appointed for the march of the army upon any expedition, the Paishwa stands at the door of his tent, and, having publicly delivered the golden standard to the general, receives the compliments of all as they pass by him, which he returns even to those of the most inferior

“ être cultivée. Le chaud y est si grand huit mois de
 “ l’année, que tout est sec, et que les boeufs et les
 “ vaches, mourant souvent de faim, mangent de la
 “ vilenie dans la campagne, comme pourroient faire
 “ des porcs ; et c’est à cause de la disette de bétail, que
 “ du tems de Jehan Guire les Brahmens obtinrent,
 “ qu’il ne s’en tueroit point durant un certain nom-
 “ bre d’années, et que ces années dernières ils pre-
 “ sentèrent une requête à Aurengzebe, et lui firent
 “ offre d’une somme considérable, s’il vouloit faire
 “ une semblable défense que Jehan Guire. Ils de-
 “ montroient que depuis cinquante ou soixante ans,
 “ plusieurs terres demeuroient incultes, parceque les
 “ boeufs et les vaches étoient devenus trop rares et
 “ trop chers. Peut-être même que ces législateurs
 “ auroient considéré, que la chair de vache et de boeuf
 “ dans les Indes n’a pas grand gout, ni n’est guere
 “ saine, si ce n’est un peu dans l’hiver pendant le
 “ froid.”

rank.

rank. The command of the army in his absence is always given to some chief of consequence, whose expences, whilst he is on service, are defrayed by government, notwithstanding he may possess considerable jaghires, or estates, of his own. But to prevent profusion, an officer always accompanies the army, called the *karkun*, who keeps an exact account of all disbursements.

The revenue, arising from the countries which are immediately under the Paishwa, and the tribute paid to him as vicegerent of the sovereign, is computed at about ten crore of rupees, or something more than ten millions sterling; but if we deduct the charge of collecting this revenue, and the allowances made to different chiefs for the maintenance of troops kept in readiness by them for the service of the state, the Paishwa cannot be supposed to receive above four crores, or something more than four millions sterling, neat into his

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treasury.

treasury. . The expences to be defrayed from this sum, are the pay of all the troops immediately belonging to the Paishwa, and the court establishment, which may amount together to about three millions *per annum*; it therefore appears, that the revenue of the state exceeds the necessary expenditure by about one million sterling *per annum*; and, notwithstanding long and expensive wars, it is said, that at the death of Nairn Row, the state was clear of any debt; and that a surplus existed in the treasury of about two millions, which were dissipated by Rogobah.

The *Deccan*, as left by Nizam al Mulk to his son, in 1748, was by far the most important soubadary of the Mogul empire; and the Soubadar, or viceroy, governed a country of much greater extent than the largest kingdom in Europe. Since then, many provinces have been conquered by, and ceded to, the Mahrattas: and the Northern Circars, belonging to
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the English ; the Carnatic, possessed by the Nabob of Arcot ; most of the territories of Tippoo Saib ; and many other provinces of less note, though formerly subordinate to the viceroy of the Deckan, no longer acknowledge his authority.

The countries that remain to Nizam Ally Khan, the present Soubadar, are, however, still so considerable, that they might entitle him to fill a place of importance among the powers of Hindostan, were they not so ill governed, and his finances in so wretched a condition, as to have deprived him of the weight and energy which he might otherwise possess.

The possessions of Tippoo Saib, son and successor of Hyder Ally, are bounded on the north by the territories of the Paishwa ; on the south by Travancore, a country belonging to an independent Hindoo prince ; on the west by the sea ; and on the east by a high and broad ridge of mountains which separate them from those of the Na-

bob of Arcot. The country to the east of these mountains, is called the Carnatic *Payen Ghat*; and that to the west, belonging to Tippoo Saib, Carnatic *Bhalla Ghat*. These two form the country that was formerly called in general *the Carnatic*, though it is now understood as meaning only the former. The names of Bhalla Ghat, and Payen Ghat, are expressive of the natural situations of these countries; the level of the Bhalla Ghat being considerably above that of the Payen Ghat, and by that means the air in the former is much cooler than in the latter.

The ridge of mountains which separate these two countries begins almost directly at Cape Comorin, the extremity of the peninsula. As the Hindoos have an ancient tradition that the *seven pagodas* * stood formerly at a considerable distance from the sea; they have it likewise handed

* See p. 95.

down to them from a still more remote period, that these mountains once formed the margin of the ocean. This tradition receives considerable probability from the various kinds of sea shells that are found in different parts of the hills of the Carnatic Payen Ghat. Petrified trees are frequently to be met with on the tops of mountains, that are not even covered with earth sufficient to produce any kind of vegetation : and in some of the hills there are large caverns, which evidently appear to have been hollowed out by the water.

All these appearances prove that the globe in these parts must have undergone some very considerable changes ; and that the mountains either lay once at the bottom of the sea ; or that, by some inundation, the earth, which covered them, has been washed away, and their surfaces interspersed with the productions peculiar to the ocean.

The vast height of these mountains, and their great uninterrupted extent, fix not only the boundaries of the two Carnatics, but, by stopping the course of the winds, likewise divide their seasons. When the northerly monsoon, or wind, prevails on the coast of Coromandel, and in the bay of Bengal, the southerly winds reign on the coast of Malabar; and when the northerly winds blow on the latter, the southerly prevail on the former coast.

The northerly winds are expected on the coast of Coromandel, and in the bay of Bengal, about the middle of October. The periodical change, which is followed by the rainy season, is called the *great monsoon*. It is frequently accompanied by violent hurricanes, which renders it dangerous for ships to remain upon the coast at that season; nor can the weather be considered as fully restored to its usual serenity, till about the middle of December,

ber. Storms sometimes happen even later. A part of the English squadron was lost before Pondicherry on the 1st of January 1761 ; but such instances are very rare.

In consequence of many fatal accidents, there are now established orders for all ships belonging to his Majesty and the East India Company, to quit the coast by the 15th of October. But as seasons sometimes pass away without harm, the commanders of ships belonging to individuals often remain, and not unfrequently fall victims to their indiscretion. For if a storm sets in suddenly from the eastward, which sometimes happens, it is impossible for vessels to stand out to sea ; they then run the greatest risk of foundering at their anchors, or being dashed to pieces in the surge, which, almost the whole extent of the coast, breaks at a considerable distance from the shore.

The southerly wind sets in about the middle of April, and the change then being

ing milder in its effects, than that in October, it is called the *little monsoon*.

The westerly wind from the land is felt early in May; but it extends at sea only a few leagues from the shore. By blowing over an immense tract of country scorched with the burning sun, it acquires an excessive degree of heat, which begins to be inconvenient about eight in the morning, and continues to increase till about noon, when there is generally a breeze from the sea. But the breeze sometimes sets in later, and even a whole day will pass without it. From the time the land wind ceases, till the breeze from the sea begins, there is often a short interval of calm. The wind from the sea dies away towards midnight; sometimes earlier, and, after another interval of calm, is succeeded by the wind from the land. Though this wind be cool during the night, or rather loses the scorching quality that it possesses during the day, the natives carefully avoid sleeping

sleeping exposed to it, as it frequently occasions violent rheumatic pains. By bringing clouds from the western mountains, it in the end produces violent squalls of thunder and rain. From the repetition of them, notwithstanding the proximity of the sun, the weather grows more temperate, and the scorching heat of the wind ceases early in June. During the extremest heat of the wind from the land, I have seen the mercury in a Fahrenheit's thermometer, rise in the shade to 114 degrees. I have known several instances of persons dying suddenly during the heat; yet these accidents were to be ascribed to intemperance, or to their exposing themselves improperly abroad; rather than to the sole and immediate effect of the weather, which is not thought dangerous, or even unhealthy, to those who live with moderation, and do not go out in the excessive heat of the day.

Water exposed to the land wind in the common earthen vessels of the country, or

in any vessel, if covered with a wet cloth, becomes remarkably cold, and the degree of cold is augmented in proportion as the heat and strength of the wind may increase.

It is a usual charity with the natives who can afford it, to station persons during this season at the different Choulteries, to give gruel made of rice to all passengers who may choose it; and they even erect temporary Choulteries, or sheds, at short distances from each other, that those who are likely to be overcome by the heat may find places to repose in.

From what has been said, it may be observed, that each monsoon, or regular trade wind, in reality lasts but about three months and a half, or four months, during which the wind blows from the same quarter, and with nearly the same degree of strength; and that each is succeeded by two months, or two months and a half, during which the wind is variable, sometimes stormy,
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and the navigation near the coast dangerous.

Hyder Ally was first known to the English, as an officer in the Myfore army, that was led by the Hindoo regent of that country to the assistance of Chunda Saib, who pretended to the government of the Carnatic; in which he was supported by the French, in opposition to Mahomed Ally Khan, who was protected by the English. Hyder Ally, or as he was then called Hyder Naick, distinguished himself on the 17th of August 1754, in an attack made on a convoy of stores and provisions going to the English camp near Trichanopoly, and on that occasion was noticed by Mr. Lawrence, who commanded the English army. After his return to Myfore, he rose by a course of intrigues, and by events favourable to his views, to the command of the forces, and to the office of Duan, or first minister.

Soon

Soon after his elevation to this station, he confined the Rajah, who was a youth, and by that single step seized the whole authority of the government. He however continued to conduct the public business in the name of the Rajah, nor would he inhabit the palace, which was in reality converted into a prison for the royal family, being strongly guarded, and no one suffered to enter it without his immediate permission. He sometimes went thither in great solemnity, under pretence of visiting or receiving the orders of the Rajah; but the rumour of these visits filled the Hindoos with horror, for they were generally found to portend the death of their prince, or of some of his kinsmen. Hyder being naturally of a suspicious temper, and his suspicions being increased by the consciousness of the criminality of his situation, and the danger to which he was continually exposed, is said never to have visited the palace,

lace, unless to be a witness to the execution of his bloody orders, in regard to the unhappy victims of his distrust*. In the year 1771, when the person from whom I learned many particulars of him was at Seringpatam, three of these unfortunate princes had been already sacrificed to his caprice or his fears.

If we consider Hyder Ally merely as a foldier or a statesman, we must allow that he had many brilliant qualities necessary to fill both these characters. He has fre-

* A distinguished officer in the service of Hyder Ally, named Mahomed Ally, a man of a bold and open temper, said to one of the ministers, upon the elevation of a new Rajah, "And how long may we suppose this Rajah will live?" As Hyder had every where spies, it is probable that this was reported to him: but it must be mentioned to his honour, and as a proof of his discernment, that knowing his character to be frank and honest, he never withdrew his confidence from him, nor even seemed offended, though he frequently spoke with great freedom in his own presence. But his son Tippoo, more violent and less judicious than his father, put Mahomed Ally to death soon after his accession to the government.

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quently been called the Cromwell of the East; but excepting that they were both usurpers, and maintained the government against the inclinations of the people, I do not think that in any other view they will admit of a just parallel. The countries where they were born, their education, the people who opposed them, and with whom they had to act, were altogether different.

Hyder probably executed his plan soon after he conceived it. The prince was but a youth, and the office of Duan, or first minister, being united with the command of the army, the whole power of a despotic government was in his hand.

Cromwell, when he first engaged in the civil wars, certainly could not foresee that he one day should be the ruler of the British dominions. Like many other men who have risen to extraordinary pre-eminence, he mounted from one step to another, and from each saw further objects, which

which he was ambitious to attain ; but the last and grand prospect probably only opened to his view towards the end of the contest, or perhaps not before it was decided.

Hyder effected his usurpation by deceit, ingratitude, and the breach of every sacred and moral duty. Cromwell, who had never received any favours from the court, and was perhaps quite unknown to the king, openly drew his sword to oppose an authority, which he, and many others, thought unconstitutional, and injurious to the rights of the people ; and however we may hate the man, and in many respects reprobate his conduct, yet it is not impossible the steps he first took may with justice be ascribed to a principle of public virtue, lodged in a bold and manly breast. During the rebellion, he appears as an intrepid foldier ; deceit and cunning, of which he doubtless had an abundant share,

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were

were employed afterwards to delude those with whom he had acted, and to obtain the high situation at which he at last arrived.

Hyder governed a mild and effeminate people, who were born under absolute authority, and accustomed to implicit obedience. Cromwell had to curb the impetuosity of a bold and restless race of men, animated with the spirit of liberty, and accustomed to contests, many of whom added to a birth and education very superior to his own, formidable talents and abilities.

Hyder, raised from a slave to a tyrant, felt merely for his own safety, and aspired only at personal renown. Cromwell, though he had sacrificed his own honour, felt nicely for that of his nation, and all that courage and those abilities which had carried his ambition through every obstacle and crime to its utmost wish, 'were afterwards

wards exerted to extend and maintain the glory and interests of his country.

Both the revenue and the force of Hyder Ally have been greatly exaggerated. The former amounted, I believe, to about four millions sterling. But he gave an unremitting attention to his revenue and disbursements, and was oeconomic in his personal expences. He paid his troops with more regularity, and established a greater degree of discipline amongst them than any other of the native powers. But the combined forces of the Nizam and Hyder having been entirely defeated by the English at Trinomaly, in the year 1767, he soon inferred from the event of that battle, that the progress his troops had made in discipline, was but small, compared with the superiority enjoyed by a regular European army; and that as his infantry was still far from being in a state to be relied on, when opposed to that, it

might therefore be the means of his defeat, by exposing him to fight against his will. These considerations led him to encrease his cavalry; he diminished his baggage; he procured, though at great expence, the best cattle to carry it, and to draw his artillery. Thus provided, in two successive wars he entered the Carnatic Payen Ghat, and carried his devastations almost to the gates of Madras. The English, destitute of horse, and with draught and carriage cattle much inferior to Hyder's, reaped but little advantage from their victories: after having with difficulty brought him to action, they did little more than take possession of the ground quitted by the enemy; his army could outmarch them in the proportion of more than four miles to three; his scouring parties continually harassed them, cut off their supplies of stores and provisions, and laid waste the country; but had they been possessed

fessed of a good body of cavalry, the war, if well conducted, would probably have been ended in a campaign.

Hyder Ally seems to have despised that state and ceremony, which are in general cherished by princes, as essential to their power, and requisite to maintain respect. But as he was not afraid of falling in the opinion of the public by being approached, he granted an easy access to his person to all who wished to speak to him on public affairs. The day from an early hour was devoted to business; the evening to amusement. His ministers, and those who attended to pay their court, went away at a fixed time; only such remained as were invited, and those generally, who were admitted to his convivial hours, were persons of but little weight or importance, either in the army or the state. Though perhaps not wantonly cruel, he was accused of being void of humanity, destitute of gratitude and generosity, and licentious
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in his pleasures, to the effects of which he ultimately fell a sacrifice.

The enmity which subsisted between Hyder and the Mahrattas, seems transmitted to his son; and should ever the different Mahratta chiefs unite against him, from what we have seen effected by the Paishwa alone, it may reasonably be expected, that he could not long resist them.

The English, and the princes who are dependent upon them, certainly compose the most formidable power in Hindostan. But as they have employed the pen of so many authors, and have been the objects of so much public investigation, it would be unnecessary, perhaps presumptuous, to attempt to add any thing to the information that is already in the possession of the public.

T H E E N D.

E R R A T A.

- Page 89. line 2 *from bottom, for flourish, read flourished.*
 125. — 14. *for Japafivee, read Tapafivee.*
 134. — 7 *from bottom, for multitude of, read mul-*
 titude, or.
 181. — 4. *dele made at the temples.*
 190. — 4. *for Brahmans, read Brachmanes.*
 194. — 4. *for Kanscrit, read Hanscrit.*
 253. — 9. *for Letchiney, read Letchimwy.*
 255. — 12. *for tunes, read songs.*
 282. — 6. *for nice both, read nice in washing, both.*
 293. — 13. *for two or three, read two and three.*
 302. — 5 *of note, for Parians, read Pariars.*
 309. — 1. *for that of attending, read by attending.*
 335. — 17 *of note, for two or three, read two and three.*
 354. — 3 *from bottom, for their left flank, read*
 the left flank of the Mahrattas.
 355. *last line of note, for Balasee, read Balajee.*
 361. — 4. *for forget, read forgot.*
 362. — 12. *for Sakky, read Sakhy.*
 371. — 11 & 15. *for Mohsieu, read Mohsien.*
 398. — 8. *for and devastations, read and their de-*
 vastations.

